الحلال والحرام

Do's And Do Nots In

Islam

(AL-HALAL WAL-HARAM)

A. Rahman Shad

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DOS AND DO NOTS IN ISLAM

By

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Foreword

It is with books as with men. A very small number plays a very great part. This is particularly true of books on Islam.

The world of books is the most remarkable creation of man. Nothing else that he builds ever lasts. Monuments fall, nations perish, civilizations die out. But there are books that have seen this happen again and again and yet live on, still young, still educating, entertaining, eye-opening, still as fresh as the day they saw the light of day. Books on Islam have a special value. They serve as *Tableegh*, as *Ibadat*, as receiver of Divine Reward.

At a time when the distinction between *Haram* (not permitted by Islam) and *Halal* (permitted by Islam) is fast diminishing, when almost every individual and every nation has taken to corruption, fraud, breach of trust, exploitation, dishonesty and worship of wealth by hook or crook, at a time when the *Haram* has taken on a hundred wiles and guiles, the present book on *Halal* and *Haram* will, I think, go a long way to instil *Eimaan* (Fear of Allah's Punishment and Hope for His Reward). While correcting minds and morals of the exploiters, let this book be particularly beneficial for the poor

exploited men and peoples. No doubt the top rules but it is the struggling unknown masses of men and women who are at the base of everything, who are the dynamic force lifting the levels of society.

Writers, researchers and readers are the greatest arsenal in making and maintaining a civilization. Since the beginning of time, the world has always used the same physical dimensions. But it has never been any wider than the mind that lifts up morals and the moral that lifts up minds. This book deals not only in ideas but in Divine Commandments. Let there be a change of outlook in commerce, jobs, prosperity, politics.

It is a great service to write books on Islam for the English-reading public. English is still the most popular international language, the native tongue of U.K., U.S.A., Australia and some parts of Africa, mostly Christians and Jews. For some reason or the other since centuries, lots of misunderstandings have been raised against Islam. And lots of English-speaking peoples——intellectuals, scientists and empire-builders——still suffer under that veil of darkness. They have no sense of what should be permissable and what not. Both Capitalism and Socialism have no standards of *Halal* and *Haram*. The best they care for is the police. As such it devolves upon the Muslims to produce Islamic literature in English to demolish the fogs of misunderstanding and bring in the light of good judgement and goodwill in the wider perspective.

I am glad that Mr. Abdur Rahman Shad has

taken up pen to render that service. He has already written a number of illuminating books in English on Islamic topics.

This service is all the more valuable for Pakistan where due to missionary and other institutions imparting education in the English medium, the youths including the Muslim youths of today are being worked up into refractories of Islam. Moreover as the present educational system of Pakistan stands, colleges are aiming too much at teaching pupils the contents of other minds and too little at making them to discover the capacity of their own and the legacy of their elders.

When we think of Asia and Africa as under-developed countries, do we keep in mind their history of thousands of years, their vast traditions in art and literature, their complex heritage in religion and moral ethics? The contrast is that the under-developed countries are over-developed. They carry in their journey through life more philosophical baggage than their economics and science warrant. And the so-called developed countries of the West are acutely under-developed so far as religion, ethics and moral honesty are concerned. To the writer in English, that poses a very formidable problem. He doesn't find words, thoughts and technical terms to adequately express himself.

So none but the master take up pen to present Islam in the English language, lest a well-intentioned service may result into dis-service.

Technical terms of the Holy Qur'ān dealing in

spiritual or material matters, in problems of this world or of the next, generally cover not only more meanings than one but also each has a much wider background and foreground than the English language, so rich in scientific terms, is capable of. It is so difficult, almost impossible, for a writer to do justice and provide worthy substitutes covering all essential connotations. I find that the present writer is facing the same stupendous difficulty.

The technical words of Islam are its own, hundred per cent. So also are the sense, meaning and attributes they carry. Islam is a separate system of practical thinking, a separate ideology, a water-tight compartment allowing not a particle of alien thinking to defile. Over and above, the Islamic literature has been enriched through centuries of national and international commerce, politics, ethics, justice and administration.

As exact equivalents cannot be found in any language alien in temperament and mission; the so-called equivalents in English are apt to be vague and hopelessly ill-defined at so many places.

For instance, Belief is a weak word for *Eimaan*, God for *Allah*, Prophet or Messenger for *Rasool*, Prayer for *Salaat*, Fasting for *Saum*, Poor-due for *Zakat*, Pilgrimage for *Hajj*, Bank-interest for *Riba'*, etc. There is absolutely no word, not the most distant relation, for *Jihad*, *Halal*, *Haram*, *Qiyamat*, etc. The combinations, such as *Rabbil-Alameen*, *Siraatal Mustaqeem*, etc., present more serious pro-

blems for the translator. They cover several pairs of meanings, surfacial and deep and no English word can render even an *iota* of justice.

That however should not deter the writer on Islam in English. The same difficulties had developed before Shah Waliullah Dehlvi (may he rest in bliss), and his sons, the first translators of the Holy Qur'ān in Urdu (and may be Persian). But times and constant efforts paved the way. So let Mr. Abdur Rahman Shad and other eminent writers of his ilk forge ahead, expand the connotation of the existing English words and even coin their own if and when necessary.

A good effort has to be praised and I have done my job.

ASADUL QADRI

CHAPTER 1

DESIRABLE AND UNDESIRABLE ACTIONS RELATING TO FAITH AND DIVINE SERVICE

إِنِ الْحُكْمُ إِلَّا لِلّٰهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذٰلِكَ الدِّينُ
الْقَيِّمُ ـ

"The decision rests with Allāh only, Who hath commanded you that ye worship none save Him. This is the right religion."

(12 : 40)

The Fundamental Articles of Islam

Faith

La ilāha illa-Allāhu—"There is no god save Allāh"—is the first part of the declaration of Islamic Faith which means: There is none to be worshipped save Allāh Who is the Creator of the universe. He is the Supreme Lord, Master and Sustainer. He responds to the invocations of those who invoke Him. He gives life and causes death. He is the Sole Sovereign worthy of praise and His Commandments are to be translated into action by men whole-heartedly. *Muhammadur Rasul Allāh*—"Muhammad (on whom be the choicest blessings of Allāh)"—is the Envoy of Allāh"—is the second part of the basic Article of Faith, which makes men understand that worship is to be performed in accordance with the teachings of the Divine Envoy (peace and blessings of Allāh be upon him). Muhammad (peace and blessings of Allāh be upon him) is the Apostle of Allāh, through whom the supreme revelation of the Supreme Lord has been vouchsafed to the whole human race and *jinns* in the form of the Sacred Book known as the Holy Qur'ān which contains all rules and regulations regarding every aspect of life. The believer can make his life

successful and holy by adhering to it in word and deed. The last Apostle of Allāh blessed us with an abiding and everlasting example of conduct in the sojourn of his life. By acknowledging him as the Envoy of Allāh we are bound to fashion our lives worthy of his teachings. This formula is the fundamental basis on which the whole edifice of Islam is built. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) narrated: The edifice of Islam rests on five (things): (i) Testimony to the fact that there is no god save Allāh, and Muhammad is His bondman as well as Envoy; (ii) Establishment of Prayer; (iii) Payment of Zakāt (poor due); (iv) Performance of Hajj and (v) Fasting during the month of Ramaḍān. *(Agreed upon)*

Those who do not believe in the above Articles of Faith are the non-Muslims. They shall be among the denizens of Hell in the Hereafter. Those who believe in this article and act accordingly are true believers with firm Faith. They are entitled to enter Paradise in the end. Ibn 'Abbās (Allāh be pleased with him) reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: He, in fact, tasted the sweetness of Faith, who is well-pleased with Allāh as his Lord, Islamic Faith, as the Code of life and Muhammad as His Envoy. *(Muslim)*

It is reported on the authority of Mu'ādh bin Jabal (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him)

has said: The key to Paradise is the testimony to the fact that there is no god save Allāh. (*Ahmad*)

It is narrated on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: By Him in Whose hand is the life of Muhammad whosoever from amongst the people, be he a Jew or Christian, comes to know of my advent and then dies without affirming his faith in that with which I have been deputed, would be amongst the denizens of Hell. (*Muslim*)

A true believer is he into whose deep recesses of heart the declaration of this Article has penetrated completely. He must believe in the angels, the Divine Scriptures, the Prophets, Life after death and reckoning of good and evil words and deeds. He should not transgress the limits; adhere to permissibles and avoid what is forbidden. He must strictly follow the teachings of Islam and abide by tenets of Islam in all spheres of life. A man who merely professes Faith in the Unity of Allāh but miserably fails to translate it into practice and its corollaries, can hardly be a true Muslim in the real sense of word. Allāh says:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ ط أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ط ذَٰلِكَ الدِّينُ الْقَيِّمُ ۔

"The decision rests with Allāh only, Who hath

commanded you that ye worship none save Him. This is the right religion." (12 : 40)

There is another Verse which states :

مَنْ يُطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ؕ

"Whoever obeyeth the Prophet, obeyeth Allāh." (4 : 80)

This formula demands the Muslim to refuse to obey any order which does not confirm God-given guidance. He should exclusively become His faithful bondman and not the disciple of his desires. The Holy Qur'ān defines this attitude in the following Verses :

قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ۔

"Say (O' Prophet) : O' People of the Scripture![1] Come to an agreement between us and you : that we shall worship none but Allāh, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allāh." (3 : 64)

1. Jews and Christians.

Unlawful Concepts Relating to Faith

In the modern age, the majority of the people is maiming before their self-conceived deities and desires. The worship of one Transcendent God is getting into oblivion. The animal in man is let loose and the ecclesiastics, the rulers, the capitalists and the political leaders have elevated themselves to the dizzy heights of godhood. It is nothing more than polytheism when the Commandments of Allāh are set aside and irreligious men with untoward concepts are acknowledged. Some people think that a particular saint will take them to Paradise or his curse will ruin him. Some employees think it to be their duty to obey his concerned officer responsible for his livelihood. Such ideas are mere imaginary idols which are worshipped only by men of weaker faith. It is essential to break the temples of these idols which are built in our minds because these are the root cause that lead astray the Muslims to humiliation and destruction. The Holy Qur'ān says:

تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ط

"If thou obeyedst most of those on the earth, they would mislead thee far from Allāh's way."
(6 : 117)

After the affirmation of the first Article of Faith man must whole-heartedly admit that Allāh is the Sole Sovereign of the universe and he is but a trustee of His belongings. The land, property,

wealth, wives, children and others have been entrusted to man by Allāh. If he is deprived of his dear ones or possessions, he should display patience and resign to the sweet will of the Owner of these things. It does not behove well to rebel against Allāh. Man is obliged to honour and acknowledge the gifts of Allāh strictly in accordance with the instructions of the Master. It would be gruesome to act against His wishes. It would amount to sheer cheating and dishonesty. His love for material things should not surpass his love for Allāh and His Apostle (peace and blessings of Allāh be upon him). It is reported by Anas (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) has said: None of you would be a believer unless I am dearer to him than his father, his children and the whole mankind.

(*Agreed upon*)

After the acceptance of the first Article of Faith it is unlawful for a believer to act contrary to its demands. He should abide by the Laws of Allāh. Any person who derives laws from a source beside Allāh and adopts those for the way of his life, different from the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him), is not a sincere believer. The Holy Qur'ān says:

وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا

"And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)." (59 : 7)

Shirk (association of deity or deities with God) is a major sin. It is not less than a rebellion against the Unity of God. It also amounts to an act of hypocrisy to pay lip service to religion but abandon it practically. The beliefs and ideas; devotional acts and religious observances, social system and laws of a Muslim in an Islamic society should be based on submission to the Will of Allāh alone. It is irreligious to reckon the authority of legislation resting with a person besides Allāh. The Holy Qur'ān is a complete and divine Code for human life. It must be understood and followed in its entirety. It says:

وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ

"Whoso judgeth not by that which Allāh hath revealed: such are disbelievers." (5 : 44)

In a short Islam demands of its believer to keep his servitude, his living and dying in accordance with the injunctions of Allāh. The Holy Qur'ān affirms:

قُلْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝

لَا شَرِيْكَ لَهٗ ۚ وَبِذٰلِكَ اُمِرْتُ وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝

"Say: Lo! my worship and my sacrifice and my living and my dying are for Allāh, Lord of the Worlds. He hath no partner. This am I com-

manded, and I am the first of those who surrender (unto Him)." (6 : 163, 164)

Such should be the attitude of a Muslim. If any aspect of life of the believer is eliminated, he cannot hold fast the pillars of the Faith on which the edifice of Islam stands. The good of mankind is inherent in the *Sharī'ah* blessed by Allāh. If a person imagines his betterment in working against the legislation given by Allāh, he is mistaken.

PRAYER

Allāh has enjoined upon the believers to offer Prayers. This act of worship is the basic requirement of Islam. The object is to root deeply in the human heart the seed of the realization of Allāh and awaken his consciousness. When a person prays, he holds confidential communion with his Lord and feels the Divine Presence as a reality with a firm conviction that he can approach Him. Prayer is a reverential expression of the yearning of the heart due to His blessedness. It is a means of seeking succour, security and straight path from the Sole Sovereign. Prayer is an act of vital importance to nourish the soul as food is essential for the maintenance of body. It is spiritual food for a Muslim. The Holy Qur'ān affirms:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۚ وَمِنْ
آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝

"And glorify thy Lord by praising Him before the rising of the sun and before the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance." (20 : 130)

وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْئَلُكَ رِزْقًا ۖ نَحْنُ

نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوٰى

"And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provide for thee. And the sequel is for righteousness." (20 : 132)

Prayer is a means of the development, spiritual elevation and inner purification of a human being. The Holy Qur'ān says:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللّٰهِ أَكْبَرُ ۗ

"Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allāh is more important." (29 : 45)

Prayer adopted as a ritual and performed carelessly devoid of concentration is not Prayer offered in the real sense. The Holy Qur'ān affirms:

فَوَيْلٌ لِّلْمُصَلِّيْنَ ۝ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۝

"Woe unto worshippers who are heedless of their Prayer." (107 : 4, 5)

There are numerous Verses of the Holy Qur'ān and Traditions of the Holy Prophet (peace and blessings of Allāh be upon him) which are clear injunctions for the believers to worship Allāh. The Holy Qur'ān says:

قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ

"Tell My bondmen who believe to establish Prayer." (14 : 31)

وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۝

"And establish Prayer and be not of those who ascribe partners (unto Him)." (30 : 31)

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ط وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ۝

"Seek help in patience and Prayer; and truly it is hard save for the humble minded." (2 : 45)

It is reported on the authority of Jābir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: The abandonment of Prayer differentiates between man's faith and infidelity. (*Muslim*)

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Inform me if there is a river near the door of some one of you and he takes a bath in it five times a day, will there remain any dirt on his body? They (the Companions) said; No,

there will remain nothing of his dirt. He said : Such is the case with the Prayers of five times. Allāh blots out all sins therewith. (*Muslim*)

Abū Umāma (Allāh be pleased with him) reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying : Offer your five Prayers, fast during the month (of Ramadān), pay *zakāt* on your wealth and obey the authority, you are sure to enter the Paradise. (*Tirmidhi*)

Prayer has been enjoined upon the Muslims because the Divine obligation has multi-merits. It teaches unity, discipline and punctuality. It affords opportunities to listen to the sermons. It inculcates into the worshipper his humbleness before Allāh, whole-hearted devotion, concentration of mind and reverence for the rightoous. It imbibes in believer to love cleanliness. It enables him to rise early. It goes a long way in developing his physical health and strengthening social relations.

The obligatory Prayers should be offered in congregation as far as possible because Allāh has promised enormous reward for such Prayers. It is on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) has said : Prayer offered in congregation is superior by twenty-seven times to the Prayer performed individually. (*Agreed upon*)

As Prayer in congregation is generally offered in Mosque, the worshipper should show due rever-

ence to the sacred Mosque which is supposed to be the house of Allāh.

Lawful and Unlawful Actions Concerning Mosque

It is unlawful to enter a Mosque, if a person is impure or emits pungent odour. Before proceeding to a Mosque fresh garlic and onions should not be eaten because this smell causes annoyance to others. It is reported on the authority of Mu'āwiya bin Qarra that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited before going to Mosque the consumption of two plants: garlic and onions, and he has said: Whoso eats these must not enter our Mosque. If you cannot help their consumption make their smell ineffective by cooking them. (*Abū Dāwūd*)

It is quite lawful to hold meetings in a Mosque for discussing religious affairs. Vain talking and noise should be avoided. It is also undesirable to make announcements about lost things. It is narrated on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) has said: Whoso hears a man crying aloud in a Mosque for a lost thing, shall say that Allāh will not return it to you because the Mosques have not been built for this (purpose). (*Muslim*)

It is unlawful to spit and take to retaliation in a Mosque. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of

Allāh (peace and blessings of Allāh be upon him) has said : Spitting in the Mosque is a sin and its expiation is its burial. *(Agreed upon)*

Hakim bin Hazm (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited retaliation taken in the Mosque or rehearsing of poems therein and executing ordained sentences. *(Abū Dāwūd)*

It is also contemptible act to strike bargain in a Mosque. Abū Huraira (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) has said : When you see a person buying or selling in a Mosque, you should tell him, may Allāh grant you no profit in your business and when you see someone searching therein any lost thing, you should say : May Allāh not return it to you. *(Tirmidhi)*

It is unlawful and serious act of impeachment to offer Prayers at seven places as has been mentioned in the following Tradition.

It is narrated on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade to offer Prayers on dung-hill, roads, in a slaughter house, in a cemetry, in a bath-room, in camel-houses and upon the roof of Ka'ba. *(Ibn Majah)*

It is highly objectionable to enter a Mosque putting on shoes, but it is lawful to get into the Mosque, wearing clean stockings or socks.

It is unlawful to run in a Mosque to join the Prayer in congregation after the performance of ablution. It is also a sin of serious nature to jump over the persons performing Prayer or to stand or sit at a place of distinction. It is unlawful to cross in front of a person offering Prayers.

Lawful and Unlawful Things in Dress for Prayer

No particular dress has been prescribed by the Holy Prophet (peace and blessings of Allāh be upon him) for Divine service. The basic requirement for it is that the dress must be pure and clean. No pollution of filth, urine, stool, semen or drop of menstruation blood should remain stick to it. The Holy Qur'ān says :

يٰٓاَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَاَنْذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝ وَثِيَابَكَ فَطَهِّرْ ۝

"O' thou enveloped in thy cloak, Arise and warn ! Thy Lord magnify, thy raiment purify."

(74 : 1-5)

The dress may be simple and least attractive. It should neither divert the attention from the remembrance of Allāh nor give air to pride and vanity. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) has said : Allāh does not accept the Prayer of a man with flowing trousers. (*Tirmidhi*)

Abū Huraira (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of

Allāh be upon him) prohibited the use of trailing garments in Prayer. (*Abū Dāwūd*)

It is permissible to offer Prayer putting on a single dress but the Divine service is rendered void if the shoulders are naked. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) has said: None of you shall pray wearing a single garment that does not cover the shoulders. (*Agreed upon*)

It is permissible to offer Prayers with naked head under the stress of circumstances, but it is not commendable. All women should wear veils when they pray. 'Ā'isha (Allāh be pleased with her) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The Prayer of a woman who has reached the age of puberty is not accepted except with a veil. (*Tirmidhi*)

It is not lawful for men to use silk and multi-coloured clothes while offering Prayers.

Actions which Make the Prayer Defective and Void

It is quite unlawful to offer Prayer without ablution. Jābir reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: Prayer is the key of Paradise and the key of Prayer is purification and cleanliness. (*Ahmad*)

Ibn 'Umar (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of

Allāh be upon him) said : Prayer without purification and cleanliness (ablution) is not accepted, nor charity is acceptable to Allāh, from profits of man's unlawful dealings. (*Muslim*)

It is an abominable act to offer Prayer in a room which has curtains with pictures. The Prayer becomes void when such a curtain is hanging in front of the worshipper. Anas (Allāh be pleased with him) said that 'A'isha (Allāh be pleased with her) had a human figure painted curtain with which she secluded in one side of her house but the Holy Prophet (peace and blessings of Allāh be upon him) said to her : Remove this curtain painted with alive figures of yours from me because its pictures keep interfering with my Prayer. (*Bukhāri*)

Prayers should be offered with heart and soul. Everything that diverts the attention of the worshipper and breaks its solemnity is either abominable or unlawful because in that case the very object of Prayer is frustrated. It has, therefore, been recomended that absolute restraint should be practised. It is highly unwholesome on the part of the worshipper to turn his looks to any side save the point of prostration. It is reported on the authority of Anas (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Guard yourself from looking around in Prayer because random look in Prayer causes (detraction and) destruction of worship).

(*Tirmidhi*)

While offering Prayer, it is unlawful to converse with anybody or reciprocate his greeting. It is undesirable for a person to open his mouth in case of yawning. He should neither burst into laughter nor twitch his fingers. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Yawning in Prayer is due to the Devil's play. When a person yawns let him restrain it as far as possible to repulse the Devil's attack.

(*Tirmidhi*)

Mu'āwiya bin al-Hakam (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Conversation is not permissible during Prayer because the later is for the glorification of God, declaring His greatness with the recitation from the Qur'ān.

(*Muslim*)

Ka'b bin 'Ujra (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When you perform ablution perfectly, then proceed towards the Mosque, you must not interwine your fingers while engaged in Prayer. (*Ahmad*)

It is not permissible to look towards the sky while offering Prayer. It is also objectionable to hold hands on the waist for seeking (some) comfort. Abū Huraira (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Men must avoid raising their

eyes to the sky while making supplication in prayer lest their sight should be taken away. (*Muslim*)

Abū Huraira (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade keeping hands on the waist during a Prayer. (*Bukhāri*)

In the opinion of Imām Shāfi'i *Sunna* Prayer may not be offered after the recitation of *Iqāma*. Imām Abū Hanifa holds if there is chance of joining the *Imām* after the completion of *Sunna* Prayer, it may be lawfully done. It is reported on the authority of Abū Huraira (Allāh be pleased with him) who said: When *Iqāma* is recited, there is no Prayer except the obligatory Prayer. (*Muslim*)

Offering Prayer when food has been served or when a person feels violent urge for the call of nature (such as passing urine or stool) is abominable but not unlawful. The reason is quite obvious because he cannot achieve concentration in Prayer. Hadrat 'Ā'isha (Allāh be pleased with her) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: There is no (concentration in) Prayer when food has been served or when there is a compulsion of the call of nature. (*Muslim*)

All kinds of disorder in congregational Prayer is highly objectionable but it leads to create differences among its votaries. The worshipper must stand in straight rows leaving no gaps. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace

and blessings of Allāh be upon him) said : Best of you are those who join their shoulders (with others) in Prayer. (*Abū Dāwūd*)

Ibn Mas'ūd (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Be straight and shun variance (in Prayer) lest your hearts might differ (with others). (*Muslim*)

Prostration is the highest manifestation of humbleness and self-surrender. A king and a beggar; high and low must submit to the Almighty Allāh after prostrating on the ground. Hasty prostration like the picking of a crow is undesirable. It is narrated on the authority of 'Abdul Rahmān bin Shabi that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade a crow's picking and spreading fore-arm like beast and a man's taking up one spot in the Mosque as a camel does. (*Nisā'i*)

It is unlawful for the followers (in congregational Prayer) to go ahead of the *Imām* leading the Prayer standing during bowing and prostration postures. Abū Huraira (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Do not try (in congregational Prayer) to go ahead of the *Imām*. Recite *Takbir* just when he recites and say *Āmin* when he says : And be not of those who have gone astray; and bow down just when he bows down and when he says *Sami' Allahu li-man hamiduh*—"Allāh hears him who praises Him", you should say *Rabba-*

nā la-kal hamd—"Allāh ! Thine is all praise, O' our Lord." (*Agreed upon*)

Abū Huraira (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Does he who lifts up his head before the *Imām* (lifts his head from prostration posture) not fear that Allāh will fill his head (with the qualities of) the head of an ass ? It means Allāh will make him devoid of common-sense like an ass which is intellectually the weakest of all animals. (*Agreed upon*)

It is lawful (for a person) to kill any poisonous and dangerous insect while in Prayer to save himself from its sting. Abū Huraira (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: It is lawful to kill two black things while (you are) in Prayer serpent and scorpion. (*Tirmidhi*)

Islam grants concession to travellers in respect of Prayer and Fasting. The Holy Qur'ān says ;

وَاِذَا ضَرَبْتُمْ فِى الْاَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ
الصَّلٰوةِ ۖ اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا ۭ اِنَّ الْكٰفِرِيْنَ
كَانُوْا لَكُمْ عَدُوًّا مُّبِيْنًا ۝

"And when ye go forth in the land, it is no sin for you to curtail (your) Prayer if ye fear that

those who disbelieve may attack you. In truth the disbelievers are an open enemy to you."

(4 : 101)

In the light of the above mentioned Verses Imām Shāfi'i sponsors the view that a traveller has been given option either to curtail the Prayers or offer in full. On the contrary Imām Abū Hanifa opines it is compulsory for a traveller to curtail the Prayers. It is a concession granted by Allāh and it must not be denied. His view is supported by the following Tradition of the Holy Prophet (peace and blessings of Allāh be upon him). Anas (Allāh be pleased with him) narrated: With the Apostle of Allāh (peace and blessings of Allāh be upon him) we came out of Medina to go to Mecca. He offered each (four *rak'at*) Prayer by (curtailing it to) two *rak'at* till we returned to Medina. (*Agreed upon*)

It is permissible to combine *Zuhr* and *'Asr* Prayers as well as *Maghrib* and *'Isha* Prayers. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) used to combine *Zuhr* and *'Asr*, *Maghrib* and *'Isha*, when he happened to be on some journey. (*Bukhārī*)

Time when Prayers are Prohibited

It is unlawful to offer Prayers at the following times :

(a) When the sun is in the course of rising.

(*b*) When the sun is just in the meridian.

(*c*) When the sun is in the course of setting.

It is reported on the authority of 'Uqba bin 'Amir (Allāh be pleased with him) that the Envoy of Allāh (peace and blessings of Allāh be upon him) said: There are three times at which you should neither pray nor bury your dead—when the sun begins to rise till it is fully up; when the sun is at its height at mid-day till it passes the meridian; and when the sun draws near to setting till it fully sets. (*Muslim*)

The prohibition seems chiefly due to the fact that a Muslim's action must not be in confirmity with the idolators. The object is to root out idolatry in any shape or form. The rising sun or the setting sun is worshipped by many nations. That is why Islam has declared these occasions as prohibited period for offering Prayers. Jum'a Prayer is not, however, unlawful when the sun is in the meridian but prostration at that time is abominable. It should be avoided as far as possible. Abū Qatāda (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) disliked Prayer at mid-day till the sun is inclined except on Jum'a day because hell is heated up except on Friday. (*Abū Dawūd*)

FASTING

Fasting is one of the pillars on which the grand superstructure of Islam stands. Allāh has made

incumbent upon every sane, grown-up and healthy individual of the Muslim Community to observe fasts during the month of Ramaḍān. The Holy Qur'ān affirms :

يَٰٓأَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O' ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil)." (2 : 183)

Another Verse states :

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ
الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ط

"The month of Ramadān in which was revealed the Qur'ān, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month." (2 : 185)

Value of Fasting

Fasting is a course of training once in a year for a continuous period of one lunar month during which every believer gets the opportunity of his moral, spiritual and social elevation. It nourishes in man the quality of self-discipline and intensifies

God-consciousness. It strengthens his faith of Allāh's Sovereignty. During day time, he abstains from eating, drinking and connubial companionship. He practically learns the lesson of subjecting his will to the Will of Allāh. Although he can avail himself of the best food and fruit yet he prefers to remain hungry. He can enjoy the cold drink but he prefers to parch with thirst. He touches neither food nor drink simply because of his firm faith in the omnipresence and omniscience of Allāh.

Fasting enables man to adopt the way of righteous living. It strengthens his power of patience, endurance and steadfastness. It suppresses his animal passions and enriches his good sentiments. Passions which are the root cause of all evils can be bridled and regulated by fasting. It accustoms the believers to face hardships of life and increases his power of resistance. It is also useful for the preservation of health and improvement of digestive system. In the light of the vital importance of the fasting the Apostle of Allāh (peace and blessings of Allāh be upon him) has said: Fasting is an armour with which a man protects himself, so he (who fasts) should neither utter immodest speech nor act in an ignorant manner. If a man quarrels with him or uses derogatory words about him, he should say twice "I am fasting." And by Him in Whose charge is my life, the odour of the mouth of the fasting man in the estimation of Allāh is sweeter than the odour of *musk*. "He gives up his food and drink and (sexual) desire for My sake, fasting is for Me and I

will grant him its reward; and a virtue brings reward ten times like it." (*Bukhārī*)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Ramaḍān, a blissful month, has come to you, during which Allāh has made it obligatory for you to fast. In it the gates of heaven are opened, the gates of *al-Jahim* are locked and the rebellious and accursed devils are chained. In it there is a night which is better than a thousand months. He who is deprived of its benefit, has indeed suffered privation. (*Ahmad*)

Abū Huraira (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: He who fasts during Ramaḍān with faith and seeking reward from Allāh, will have his past sins forgiven; he who prays during the night in Ramaḍān with faith and seeking his reward from Allāh, will have his past sins forgiven. (*Muslim*)

It should be remembered that the main object of fasting is to bring evil inclinations under control. If this object is not attained, it is futile to deprive oneself of food and drink. Abū Huraira (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: He who does not give up uttering falsehood and acting according to what Allāh has enjoined Allāh does not care for his giving up food and drink. (*Bukhārī*)

Temporary Exemption from Fasting

Those men who are ill or in journey; and those women who are in the course of menstrual discharge or pregnant or have suckling baby at breast are exempted from fasting during Ramaḍān but they are required to keep fast for the left out fasts on some other days (late fasting).

Anas bin Mālik reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Allāh has remitted half the Prayer to the traveller (with the exception of the pre-dawn and evening Prayer) and fasting to a traveller, the woman who is suckling an infant and the woman who is pregnant. *(Tirmidhi)*

Mu'ādh al'Adawiya (Allāh be pleased with him) said that when she asked 'A'isha (Allāh be pleased with her) why a woman has been menstruating must make up for her fast but not for her Prayer, she replied: This is what had been ordained for us and we were adjoined to make up for the fast but were not ordered to make up for the Prayer.

(Muslim)

Lawful and Unlawful Actions in the Course of Fasts

It is unlawful to have sexual intercourse when a person is observing fast but there is no prohibition in respect of connubial companionship at night. The Holy Qur'ān says:

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ط هُنَّ لِبَاسٌ لَّكُمْ
وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ط

"It is made lawful to you to go unto your wives on the night of the fast: They are raiment for you and ye are raiment for them." (2 : 187)

Similarly masturbation and taking out semen is unlawful and renders the fast void. It is lawful for the man of sound character to embrace and kiss his wife (due to affection and not due to passion). 'A'isha (Allāh be pleased with her) reported: God's Messenger (sometimes) kissed and embraced his (wives) while he was fasting but he was one of you who has most control over his desire. *(Muslim)*

As no human being possesses sound character like that of the Holy Prophet (peace and blessings of Allāh be upon him), Imām Abū Hanifa holds that it is an abominable act to kiss and embrace one's wife in the state of fasting for fear of sexual intercourse prevails. It is impossible for a man to withhold himself from the passion of carnal urges and instincts. Abū Huraira (Allāh be pleased with him) reported that a man asked the Holy Prophet (peace and blessings of Allāh be upon him) whether a fasting person might embrace his wife and he gave him the permission. Another came to him and asked him the same question but he forbade him. The person to whom he gave permission was an old man but the other whom he prohibited was young man.

(Abū Dāwūd)

In order to keep the fast pure from imperfection man must abandon falsehood and back-biting. He should not indulge in immodest conversation. He should not (try to) satisfy his lust by gazing at the beautiful girls. Anything injected intentionally into the body renders the fast void but if it is taken out of forgetfulness, the (sanctity of) fast will not be lawfully affected.

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: While fasting if a person, due to forgetfulness eats and drinks, he should continue that fast, because it was God's will to feed him and make him drink.

(*Agreed upon*)

Abū Huraira (Allāh be pleased with him) reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: If a person has a sudden attack of vomiting while he is fasting, no atonement is required (for him) but in case of intentional vomiting, he is bound to make atonement.

(*Ibn Mājah*)

Moreover, smoking, taking medicine and injections to invigorate physical strength also make the fast void. It is quite lawful in a state of fasting to clean the mouth or teeth, to gargle and snip water into nostrils. If some water goes in (the body) involuntarily, the fast does not become imperfect. 'Amr bin Rabi'a narrated that he had seen the Holy Prophet (peace and blessings of Allāh be upon him), more often than he could count, brushing his teeth with a tooth-stick while he was fasting. (*Tirmidhi*)

'Atā' (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: If one rinses his mouth and consumes some water, swallows his saliva and anything that remains in it, does him no harm and affect the fast but a person should not chew gum, because it is swallowing something else besides the saliva *i.e.*, the gum, it is nevertheless prohibited. (*Bukhāri*)

It is lawful for a woman to break and observe the voluntary fasts under the directions of her husband. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: It is unlawful for a woman to keep voluntary fast without the permission of her husband when he is present. She should not entertain anyone in her house except without her husband's permission. (*Muslim*)

It is lawful for a man to observe fast on behalf of the other who is aged, awfully weak and dead. Ibn 'Umar (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whoever dies with fasts of Ramaḍān due on him, let a poor man be given food on his behalf (to fast). (*Tirmidhi*)

'A'isha (Allāh be pleased with her) reported Allāh's Apostle (peace and blessings of Allāh be upon him) as saying; If anyone dies without observing fasts due from him, his heir must observe fasts equal number of days on his behalf. (*Muslim*)

It is lawful for the fasting woman to taste food if her husband is cruel with harsh temperament. Ibn 'Abbās (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: There is no harm if a woman tastes of the food from the cooking-pot or anything else. (*Bukhāri*)

Prohibited Days for Keeping Fast

It is unlawful to observe fast on the day about which one is doubtful regarding the appearance of moon. It is reported on the authority of 'Ammār bin Yāsir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whoso keeps fast in case of doubt on the appearance of moon, disobeys Abū al-Qāsim (*kunya* of the Holy Prophet). (*Ibn Mājah*)

It is highly objectionable to keep fast on *'Id* days and the following days after the Day of Sacrifice i.e., (11, 12, 13 of *Dhul Hijja*). Ibn 'Umar (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade fasting on two days; the *'Id al-Fitr* day of your breaking the fast and the other *'Id al-Adha* day when you eat of your sacrificed (animal). (*Bukhāri*)

Nubaisha al-Hudhali (Allāh be pleased with him) reported Allāh's Apostle (peace and blessings of Allāh be upon him) as saying: The days of *at-Tashriq* are days of eating, drinking and remembrance of Allāh. (*Muslim*)

It was against the practice of the Holy Prophet (peace and blessings of Allāh be upon him) to keep fast during the first ten days of *Dhul Hijja*.

'A'isha (Allāh be pleased with her) narrated that she never saw the Apostle of Allāh (peace and blessings of Allāh be upon him) fasting during the first ten days of *Dhul Hijja*. (*Muslim*)

It is also improper to observe fast for a few days just before the month of Ramaḍān. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: None of you must fast one or two days prior to Ramaḍān, except the person who is accustomed to observing a particular fast. (*Bukhārī*)

Compensatory Fasts

In case a fast is rendered void deliberately without any justification man is required to compensate it either by fasting for sixty consecutive days or he should feed sixty poor men if unable to fast for sixty days. If the man who breaks the fast is unable to fulfil any of the reparations under the stress of circumstances he should feel penitence for what he has done. This is the best way of making amends.

Abū Huraira (Allāh be pleased with him) reported that while they were sitting with the Holy Prophet (peace and blessings of Allāh be upon him) a man came to him and said: "O Apostle of Allāh, I am

undone." He asked him what had happened to him and he replied that he had sexual intercourse with his wife while he was fasting. Allāh's Apostle then asked him whether he could get a slave to set him free. He replied in the negative. The Holy Prophet (peace and blessings of Allāh be upon him) asked him if he could fast for two consecutive months. Again he replied that he could not do that. The Holy Prophet (peace and blessings of Allāh be upon him) asked him if he could provide food for sixty poor people. Still his reply was in the negative. The Holy Prophet (peace and blessings of Allāh be upon him) asked him to sit down. After some time an *'araq* (huge basket) containing dates was brought to him. The Holy Prophet (peace and blessings of Allāh be upon him) said to the man: "Take this and give it in charity (*sadaqa*)." The man replied: "Am I to give it to him who is poorer than I, O' Apostle of Allāh? I swear by Allāh that there is no family much poorer than mine between the two lava plains of Medina." Thereupon, the Holy Prophet (peace and blessings of Allāh be upon him) smiled that his teeth became visible and he said: "Give it to your family to eat." (*Bukhāri*)

He who breaks fast or does not keep fast on lawful excuse must fast an equal number on other days in the same year.

'Atā' said: "A person may break fast on account of illness whatever it may be, as Allāh has enjoined. And Hasan Ibrāhim have said concerning the woman

who suckles a babe and the one with child when they fear about themselves or their child, they should break the fast, then fast on some other days.
(*Bukhāri*)

ZAKAT (POOR-DUE)

Zakāt is one of the chief pillars on which the grand edifice of Islam rests. It is incumbent upon the well-to-do Muslims to give away a part of their wealth for the benefit of the needy. The Holy Qur'ān affirms:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلٰوةِ وَالزَّكٰوةِ ص وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

"And He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord." (19 : 55)

وَأَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ٥

"Establish worship, pay the poor-due and bow your heads with those who bow in worship."
(2 : 43)

اَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ج

"We inspired in them the doing of good deed and the right establishment of worship and the giving of poor-due." (21 : 73)

The word zakāt is derived from *zaka* which means "It grew." The other derivatives of this word as used in the Holy Qur'ān carry the sense of purification from sins. According to jurists zakāt is that wealth which is taken from the rich and is distributed among the poor and the needy. It is so called because it makes wealth grow (increase) or because the distribution of wealth is a means to purify the soul of its giver. He who does not set aside a portion of his wealth Allāh has bestowed upon him for the needs of his poor brethren, pollutes not only his wealth but also profanes his own soul, for, it becomes tainted with ungratefulness to Allāh and apathy for the community. Those who refuse to pay zakāt are not true Muslims. They are selfish persons who worship gold. They have no sympathy for the suffering humanity. Their hearts are as hard as stone. They shall have to undergo severe chastisement and oppression in the next world on account of hoarding their wealth. The Holy Qur'ān says:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ لا

فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۝ يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى

بِهَا جِبَاهُهُمْ وَجُنُوْبُهُمْ وَظُهُوْرُهُمْ ط هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ

فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ

"Those who hoard up gold and silver and spend it not in the way of Allāh, unto them give tidings (O' Muḥammad) of a painful doom on the Day when it will (all) be heated in the fire of Hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard." (9 : 34, 35)

On the other hand zakāt or charity is similar to the sowing of seeds which brings immense reward. The Holy Qur'ān affirms:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ط وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ط
وَاللَّهُ وَاسِعٌ عَلِيمٌ

"The likeness of those who spend their wealth in Allāh's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains; Allāh giveth increase manifold to whom He will. Allāh is All-Embracing, All-Knowing." (2 : 261)

Zakāt as the Touchstone of Faith

Every believer has to pass through many trials and tests. First of all he must practically demonstrate his belief in the fundamental formula of faith by

abstaining from the behests of other authorities besides Allāh. Then his spirit of obedience is tested through Prayer and Fasting. The third test is very hard when his religion demands of him the sacrifice of his property. The man who suffers from terrible mental torture on this occasion, is devoid of faith and is useless for the society. He who with pleasure spends benevolently on the poor creation, wins the favour and pleasure of Allāh. Indeed he is successful. The Holy Qur'ān says:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"Ye will not attain unto piety until ye spend of that which ye love." (3 : 92)

Zakāt, not only serves the purpose of eradicating the inequalities created by Capitalism but it is also a means of fostering the sentiments of brotherhood. Whoever qualifies the test of sacrificing his life, property and children (to please Allāh) is a true Muslim in the real sense of word. The only motive in paying zakāt and doing a charitable act should be pure and unadulterated for the love of Allāh. According to some Traditions charity has been encouraged at the time of impending calamity because it averts the mishaps. Just as water extinguishes fire, charity appeases the wrath of Allāh. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Verily, charity appeases the wrath of Allāh and removes the pangs of death. (*Tirmidhi*)

In Islam, charity has been given the broadest possible significance including the doing of any good to a fellowman or to an animal, refraining from doing evil or meeting with one's brother with a cheerful countenance. Abū Huraira (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Removal from the way of that which is harmful is charity.

(*Bukhārī*)

Jābir (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Every good deed is charity, and it is a good deed that you meet your brother with a smiling face and that you pour water from your bucket into the vessel of your brother. (*Ahmad*)

There are some charitable acts which continue to bring constant rewards till those objects subsist, such as the foundation of educational institution, construction of bridges, mosques, orphanages and compilation of religious books.

Property on which Zakāt is Levied

It has been made obligatory upon every possessor of wealth to contribute annually one-fortieth (2½%) of his property to a common zakāt fund which is managed by the state or Muslim community and which is utilized for the amelioration of the condition of the poor, the needy and the distressed. Zakāt is levied on the capital which remains in the possession of a person for full one year and its value

reaches a certain limit called *Nisāb*. Ibn 'Umar (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whoever acquires wealth, there is no zakāt on it until a year has passed over it (zakāt is paid annually after calculating the savings of that year). (*Tirmidhi*)

As gold and silver form the basis of the currencies of the world, zakāt is levied on all cash holdings of the value of 7½ *tolas* of gold (approx 3 oz) and 52½ *tolas* of silver (approx 21 oz).

Zakāt is payable on all crops such as grains and fruit except self-growing produce of a land *i.e.*, grass, timber and bamboo. The crops are taxable at the rate of one-tenth of the produce whether the soil is watered by the overflow of the rivers or by periodical rains. If there is no rain and the crops are grown through the personal efforts for irrigation, God claims only one-twentieth of the produce. This share becomes obligatory immediately upon harvesting. 'Abdullāh (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: In (the produce of) lands watered by rain and springs or in what is watered by water running on the surface of the ground is one-tenth and (in) what is watered by wells, one-twentieth (in case the land is watered by camels or oxen). (*Bukhārī*)

Zakāt is due upon all articles of merchandise. Ṣamura (Allāh be pleased with him) reported that

the Apostle of Allāh (peace and blessings of Allāh be upon him) said: You must pay zakāt out of that which We provide to you for trade. *(Abu Dāwūd)*

The mines discovered are subject to zakāt at the rate of one-fifth of its annual income. Abū Huraira (Allah be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: In treasure trove (or minerals) one fifth shall be taken by the state. *(Bukhāri)*

No zakāt is payable on less than five camels, thirty cows or buffaloes or forty goats or sheep. Horses, asses and mules are exempted unless they are kept for trade purposes. No zakāt is payable on the young ones of the cattle which are under one year of age. Mu'ādh (Allāh be pleased with him) reported that when the Holy Prophet (peace and blessings of Allāh be upon him) sent him to Yaman, he ordered him to take a male or female calf of an year old for every thirty cattle and a cow in its third year for every forty. *(Tirmidhi)*

Abū Sa'id (Allāh be pleased with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) said: There is no zakāt on less than five *auqiya* (of silver) nor is there any zakāt in the case of less than five camels, there is no zakāt on less than five *wasaq* (*wasaq* is equivalent to twenty *maunds*). *(Bukhāri)*

Lawful and Deserving Recipients of Zakāt and Charity

The Holy Qur'ān enumerates eight types of recipients to whom zakāt should be given. It says:

إِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَالْمَسٰكِيْنِ وَالْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ

قُلُوْبُهُمْ وَفِي الرِّقَابِ وَالْغٰرِمِيْنَ وَفِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ط

فَرِيْضَةً مِّنَ اللّٰهِ ط وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

"The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allāh, and (for) the wayfarer; a duty imposed by Allāh. And Allāh is Knower, Wise."

(9 : 60)

Zakāt is lawful for those who are unable to earn their living on account of some physical defects. It is also lawful for those who are in dire need of money and have not even enough clothes to wear and enough food to eat. The officials who are appointed to administer and collect zakāt are rightful people to whom zakāt may be paid as remuneration. Zakāt may lawfully be given to the new converts to Islam because they have been forced to leave their kith and kin and environments for the sake of Islam. As they are deprived of the means of subsistence, they must be helped out of zakāt. Zakāt is lawful for

insolvent debtors. It should be paid to them for legitimate debts. It is unlawful to give zakāt to those persons who have incurred debts through extravagance, gambling and evil occupation. Zakāt can lawfully be received by those travellers who are stranded far from their homes and are quite helpless. The slave who wants to secure liberty can receive zakāt for ransoming him. Zakāt may be spent on missionary activities of Islam. It may also be utilized to defend the country against the hostile attacks of enemies of Islam.

People to whom Charity may not be Given

It is unlawful to pay zakāt to the descendants of Muḥammad (peace and blessings of Allāh be upon him). 'Abdul Muttalib bin Rabi'a (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The charity (zakāt) is the impurity of man (an atonement of his sins) and thus it is not lawful for Muḥammad (peace and blessings of Allāh be upon him) or Muḥammad's posterity. (*Muslim*)

Beggary is a curse. It should be avoided and eradicated as far as possible. Islam has prohibited a person with sound health to receive zakāt or charity. Abū Huraira (Allāh be pleased with him) reported Allāh's Apostle (peace and blessings of Allāh be upon him) as saying: He who begs from the property of others to increase his own is asking only for live coals (from Hell). (*Muslim*)

Samura bin Jundub (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Acts of begging are laceration with which a man disfigures his face, so he who wishes may preserve his self-respect and he who wishes may do otherwise; but this does not apply to one who asks from a ruler or in a situation which makes it necessary. *(Nisā'i)*

It is reported on the authority of 'Abdullāh bin 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Zakāt is neither lawful for the rich nor for the healthy and strong person. *(Ibn Mājah)*

It is unlawful for the son to pay zakāt to his father and mother or receive it from them. Neither the husband can give zakāt to his wife nor she can do so. Zakāt, however, can lawfully be distributed among the distant destitute relatives. All sorts of alms and charities may be given to the needy without any discrimination of caste, creed and religion but zakāt cannot be distributed lawfully among the non-Muslims. Moreover zakāt cannot be given to the person who is under the stress of debt but whose property is sufficient to liquidate his debts.

How Zakāt should be Paid?

The payment of zakāt should not make the remitter proud to look down upon its receivers as inferior to himself. It should be considered as the discharge of a duty to Allāh. It should be paid

immediately on one's demand to seek the pleasure of Allāh and not for show. It is undesirable to disgrace the receiver after making payment of zakāt. Charity may lawfully be accorded to the needy openly but it is better to be paid secretly. Abū Huraira (Allāh be pleased with him) reported on the authority of the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There is a man who gives a charity and he conceals it so much so that his left hand does not know what his right hand spends. (*Bukhāri*)

It is not proper to pay something in charity with harsh words or reproach because it will mar your reward for this noble deed. The Holy Qur'ān says :

قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى وَاللّٰهُ غَنِيٌّ

حَلِيْمٌ ۝ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۝

كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ط

"A kind word with forgiveness is better than almsgiving followed by injury. Allāh is Absolute, Clement. O' ye who believe ! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allāh and the Last Day." (2 : 263, 264)

It is also kept in mind that the charity acceptable to Allāh is only that which is given out of the

wealth earned through legitimate channels. Money accumulated through black-market, theft, smuggling and sucking the blood of the poor cannot be lawfully spent as zakāt. Moreover the clothes and food discarded by you are not fit to be given in charity. The Holy Qur'ān says :

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا اَنْفِقُوا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا
لَكُمْ مِنَ الْاَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ

"O' you who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity)." (2 : 267)

PILGRIMAGE (HAJJ)

The word Hajj in Arabic literally means "repairing to a place for the sake of visit." The visitation of the sacred House of Allāh at Mecca to observe necessary devotion is technically called Hajj. It has been made compulsory for those who are major, sane, healthy and can afford the expenses. The Holy Qur'ān says :

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيلًا ط وَمَنْ كَفَرَ
فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِينَ ٥

"And Pilgrimage to the House (of Allāh) is a duty unto Allāh for mankind, for him who can

find a way thither. As for him who disbelieveth, (let him know that) lo! Allāh is Independent of (all) creatures." (3 : 97)

Islam lays great emphasis upon the spiritual development of man through four main institutions. The Prayers at five times in a day and night require some sacrifice of time and enables the worshipper to hold communion with Allāh. The institution of zakāt demands the sacrifice of a portion of wealth from its possessor without interfering with his right of ownership. Fasting teaches the believer to abstain from eating and drinking without making him unfit for his regular work. Hajj requires him to give up his work for a short span of time and forget his own hearth and home, his dear children and wife, his parents and friends; his hard-earned wealth and lofty buildings; and above all his comforts and amenities of life. It is, indeed, a hard test of faith of a man to live more or less like an ascetic for a few days.

The remarkable influence of Hajj in levelling all distinctions of race, colour and rank is praiseworthy. The kings and the beggars from all over the world present themselves before Allāh, clad in a particular type of attire called *Ihrām*. This simple and humble dress consists of two seamless white cotton sheets (for men). Hajj fosters a spirit of brotherly love among the Muslim countries and removes the rust of sins from their hearts. The pilgrim is a guest of honour in the House of Allāh. It

is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: He who performs Pilgrimage or 'Umra is the guest of Allāh. If he invokes Him, He responds to him (servant); and if he begs forgiveness of Him, He forgives him.

(*Ibn Mājah*)

Abū Huraira (Allāh be pleased with him) reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: Whoso performs Hajj for Allāh without talking immodestly or acting wickedly he will return (free from sins) as on a day on which his mother gave birth to him. (*Agreed upon*)

Abū Huraira (Allāh be pleased with him) reported the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying: An 'Umra is an expiation for sins committed between it and the next but a Hajj which is accepted will receive no less a reward than Paradise. (*Muslim*)

It is unlawful for the insolvent debtor to perform Hajj. Similarly the money which is tinged with illegality must not be spent for this sacred cause. Before leaving for Pilgrimage one should leave sufficient means for the maintenance of one's family. It is quite unlawful for a woman to perform Hajj alone. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: A woman must not make journey to a distance

of one day and one night unless she is accompanied by a man who is within the prohibited degrees (of marriage). (*Agreed upon*)

Unlawful Deeds for the Pilgrim in the State of Ihram

When the pilgrims are dressed in *Iḥrām*, all distinctions of rank, nationality and power are eliminated. It is unlawful for the *muhrim* to do the following deeds :

1. Rich dresses should not be worn. 'Abdullāh bin 'Umar (Allāh be pleased with him) told that a man asked Allāh's Messenger : What dress shall a *Muhrim* wear ? He said : Do not put on shirts, nor turbans, nor long trousers, nor head-covering, nor garments, nor shoes except in case of one who does not find sandals and is bound to wear shoes which must be cut to come below the ankles. Do not put on anything which has been dyed in saffron nor a garment dyed of wars. (*Agreed upon*)

2. It is objectionable to apply perfume in a state of *Iḥrām* but it can lawfully be used before it. 'A'isha (Allāh be pleased with her) reported that she applied to Allāh's Messenger (peace and blessings of Allāh be upon him) a perfume containing *musk* before he put on the *Iḥrām* and before he went round the House on the Day of Sacrifice. (*Muslim*)

It is lawful to apply oil. Ibn 'Umar (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) applied

olive oil while he was in *Ihrām*. This oil was without fragrance. (*Tirmidhi*)

3. It is unlawful to pair off nails or shave one's head. But shaving the head is compulsory for men after running between Ṣafa and Marwa in case of 'Umra and in case of Hajj on the Day of Sacrifice after throwing pebbles at Aqba. Plucking out of hair is also prohibited. The woman should not get her hair shaved. It is reported on the authority of Ibn Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Shaving is not a duty laid on women; only clipping some hair is incumbent on them. (*Abū Dāwūd*)

Al-Miswar bin Makhrama (Allāh be pleased with him) reported that Allāh's Apostle (peace and blessings of Allāh be upon him) sacrificed before having his head shaved and ordered his companions to do the same. (*Bukhāri*)

4. It is unlawful for the *Muhrim* to hunt a game except fish in sea. It is lawful, however, to eat the flesh of a hunted animal. Jābir (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: The flesh of game is lawful for you when you are wearing the *Ihrām* as long as you do not hunt it or have it hunted on your behalf. (*Tirmidhi*)

The killing of ferocious beasts and poisonous insects is allowed.

It is reported on the authority of Abū Sa'id al-Khudri (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: One who is in the sacred state may kill a noxious wild creature. *(Ibn Mājah)*

6. It is highly objectionable to have sexual intercourse or do anything to satisfy the lust. Moreover, the *Muhrim* has been strictly prohibited to have dispute or quarrel. No amorous talk is permitted. The Holy Qur'ān says:

فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ ۙ وَلَا جِدَالَ فِي الْحَجِّ ۗ

"So whoever minded to perform the Pilgrimage, (let him remember that) there is to be no lewdness, nor abuse nor angry conversation on the Pilgrimage." (2 : 197)

7. No one in a state of *Iḥrām* is allowed to marry or be married or seek for marriage. 'Uthmān (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying: One who is on Pilgrimage may not marry, or give someone in marriage or make betrothal.

(Muslim)

8. The woman, in a state of *Iḥrām*, must not wear gloves. She should not put on dresses dyed in saffron. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that he heard the Apostle of Allāh (peace and blessings of Allāh be upon him) forbidding women to wear gloves or

veils or any garment with dye or saffron on it while they were performing Pilgrimage rites; but thereafter they can wear any kind of clothing they like dyed yellow, silk, jewellery, trousers, shirts or shoes. (*Abū Dāwūd*)

In case of any breach of these restrictions, it becomes compulsory to offer sacrifice of an animal as penalty.

Prohibited Things in the Mosque al-Haram

The sanctity of Mecca has been continuing from the time immemorial. The Holy Ka'ba and the Masjid al-Harām is situated in its sacred land. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said on the Day of the conquest of Mecca: Allāh has made it sacred on the day when He created the heaven and the earth. It is, therefore, sacred till the Resurrection Day on account of the grace of Allāh. (*Agreed upon*)

Within the sacred enclosure of the Mosque and generally in the holy city of Mecca, the following actions may be kept in view:

1. It is unlawful to kill or fight against anyone except by way of self-defence. The Holy Qur'ān lays down:

وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ ۖ فَإِن

قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ۝

"And do not fight with them in the Sacred Mosque until they fight with you in it. But if they fight with you, slay them." (2 : 151)

2. It is highly objectionable to hunt a game there. The sacrifice of an animal is, however, lawful.

3. It is a matter of serious transgression to cut plants and grass. It is prohibited to lope off the branches of the trees. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Fighting in it (the Ka'ba) had not been lawful to anyone before me. It has been made lawful for me only during one hour on one day, so it is sacred by the sacredness conferred on it by Allāh till the Day of Resurrection. Its thorns are not to be cut, its game is not to be molested, things dropped are to be picked up only by one who publicly announces it and its fresh herbage is not to be cut. Its trees are not to be lopped off. (*Muslim*)

4. It is unlawful to carry arms there to frighten anyone. Jābir (Allāh be pleased with him) reported that he heard the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: It is not permissible for any one of you to carry weapons in Mecca. (*Muslim*)

5. It is highly objectionable to store up foodstuffs or to monopolise them in the sacred boundary of Mecca. Ya'la bin Umayya (Allāh be pleased with

him) reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: Storing up food to sell it at a high price in the sacred territory is a work against its sanctity. (*Abu Dāwud*)

In short, the prosperity of the Muslims depends upon showing respect to this sacred territory. Ayyash bin Rabi'a (Allāh be pleased with him) reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: The people will continue to prosper as long as they give the sacredness due respect, but when they squander that, they will perish. (*Ibn Mājah*)

JIHAD

(Striving in the Way of Allāh)

It is essential for the true believer to adopt Islamic way of life completely from the core of his heart and strictly adhere to the practice of Prophet Muḥammad (peace and blessings of Allāh be upon him). It is also of no mean importance that he must strive earnestly to guide the others to the straight path of salvation and righteousness. This noble task is so important in the estimation of Allāh that for its performance He sent many Prophets in this world. They bore tremendous hardships and went through the severest of trials and privations to carry out His sacred mission. After the termination of the enlightened line of Messengers the responsibility for preaching and defending the faith, has fallen upon the shoulders of the true believers. This honour is

unique and praise-worthy. The Holy Qur'ān says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ

عَنِ الْمُنْكَرِ

> "Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct, and forbid indecency." (3 : 110)

The Muslims are, thus, superior to all other communities for the simple reason that they have been charged with the special duty of persuading others to practise what is right and avoid what is wrong. The Muslims who are unmindful of this duty and hesitate from following the way of the Holy Prophet (peace and blessings of Allāh be upon him), would be overtaken by abasement and ignominy. They will forfeit their claim to the rank of distinction. They render themselves liable to be punished by Allāh for neglecting the duty assigned to them. The missionary efforts which are undertaken in the right spirit selflessly and for the sake of winning Divine approbation, are, indeed, deeds of Jihād. It is one of the chief meritorious services and a great reward has been promised for it. It is reported on the authority of Abi 'Abs (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: The feet of a servant, covered with dust in the way of Allāh shall not be touched by Hell-fire. (*Bukhāri*)

It is thought that Jihād means only war (in the battle-field) which is waged in the way of Allāh but

the fact is that whatever earnest endeavour is made for the preaching of Islam, moral correction of the way-wards, establishment of God's authority on the earth and eradication of evil system of life, is Jihād. It carries a two-fold significance in Islam—(*a*) purely missionary activities of a Muslim (*b*) defence of the Faith with a physical force. The sword can never be used to force Islam on others, because compulsion in religion has been forbidden with clear injunctions. Fighting is undoubtedly allowed but it is expressly lawful only as a defensive measure against those who are bent upon annihilating Islam by the force of weapons. Some times it is necessary for the foundation of permanent peace by punishing those who oppress others and sow the seeds of disorder and lawlessness in the land. The Holy Qur'ān says:

أُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ط وَاِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ ه

الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّآ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ط

وَلَوْ لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ

وَّصَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ط وَلَيَنْصُرَنَّ اللّٰهُ

مَنْ يَّنْصُرُهٗ ط اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ه

"Sanction is given unto those who fight because they have been wronged; and Allāh is indeed Able to give them victory; those who have been

driven from their homes unjustly only because they said: Our Lord is Allāh—For had it not been for Allāh's repelling some men by means of others, cloisters and churches and oratories and mosques wherein the name of Allāh is oft mentioned, would assuredly have been pulled down. Verily Allāh helpeth one who helpeth him." (22 : 39, 40)

In the midst of the war if the enemy wanted peace, war should be discontinued immediately because religion of Islam means peace. The Holy Qur'ān says :

وَاِنْ جَنَحُوْا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللّٰهِ ۚ اِنَّهٗ هُوَ السَّمِيْعُ
الْعَلِيْمُ ۝ وَاِنْ يُّرِيْدُوْٓا اَنْ يَّخْدَعُوْكَ فَاِنَّ حَسْبَكَ اللّٰهُ ۚ هُوَ
الَّذِيْٓ اَيَّدَكَ بِنَصْرِهٖ وَبِالْمُؤْمِنِيْنَ ۝

"And if they incline to peace, incline thou also to it, and trust in Allāh. Lo! He is the Hearer, the Knower. And if they would deceive thee, then lo! Allāh is sufficient for thee." (8 : 61, 62)

Two conditions are essential for holy war :

1. *Firstly*, such step should not be motivated by any personal or national interest, greed or enmity. It should be carried out to glorify the name of Allāh and serve the cause of His faith.

2. *Secondly*, the rules prescribed for it should be scrupulously observed. If the force is used

without the fulfilment of these conditions, it will not be Jihād according to Islam but wanton, wickedness and mischief.

Lawful and Unlawful Acts in Jihād

It is unlawful to fight with those who do not take aggressive part or who are under any treaty with the Muslims on payment of Jizya (tax) which is a token of submission to Muslim rule. It should be levied on the non-Muslims only. It is reported on the authority of 'Amr bin al-Hamiq that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: He who grants a man security (after imposing tax) and then kills him, will be given the banner of treachery on the Day of Resurrection.

(*Sharh as-Sunna*)

The use of sword is unlawful when persecution ceases. Everyone is at liberty to profess whatever religion he likes. You should respect and show kindness to those who have not made war upon you. It is unlawful for the Muslim to kill an infidel without any just cause. It is highly objectionable to set fire to the dwellings of enemies of Islam. It is reported on the authority of 'Abdullāh bin 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: As for the fire, none but Allāh shall punish therewith. (*Bukhārī*)

It is unlawful to molest the inmates of domestic seclusion, the women, the infants and the aged ones

should be spared. It is narrated by 'Abdullāh bin 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade to kill women and children.

(*Agreed upon*)

Islam has framed positive humanitarian rules in warfares and thereby minimised their horrors. The Holy Prophet (peace and blessings of Allāh be upon him) has enjoined upon the believers not to indulge in general massacre, looting, pillage and debauchery during the war and thereafter. It is unlawful to mutilate or disfigure the captives of war or the corpses. It is prohibited to demolish the dwellings of the non-resisting inhabitants and sacred places of worship. Neither fruit-bearing trees should be cut down nor useful animals be killed. Sulaimān bin Buraida (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Fight in the name of Allāh and in the way of Allāh. Fight with those who disbelieve in Allāh. Fight but plunder not, nor be treacherous nor cut off ears and noses nor kill children. When you meet your enemy from among the polytheists, invite them to accept three terms or conditions (acceptance of Islam or payment of Jizya or war). To whichever of these they respond to you, accept from them and withhold yourselves from them. (*Muslim*)

It is unlawful to kill a man when you listen to the proclaimer for Prayer (in any place—village or

town). It is reported on the authority of Esam al-Muzni (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When you find a mosque or hear a proclaimer for Prayer, do not kill anybody (in that area). (*Tirmidhi*)

Islam prohibits killing anybody at the time of war without discriminating whether a believer or an unbeliever is going to be killed. If any sign of a believer is found in the enemy camp or mosque or after listening to *Adhān* it is unlawful to kill any men over there. It is also unlawful to kill the envoy because it is contrary to the international laws in war. It is reported on the authority of Na'im bin Mas'ūd (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said to two persons who came from Musailama: Behold, by Allāh, but for the fact that emissaries are not to be killed, I would have smitten your necks. (*Abū Dāwūd*)

According to one of the Traditions of the Holy Prophet (peace and blessings of Allāh be upon him) war is deception. (*Agreed upon*)

There is, however, a great deal of difference among the jurists whether deception may lawfully be practised or not in war. Most of them hold that it is lawful to practise all sorts of tricks in war, for instance retreating to give assurance to the other party that those who are going back are fearful.

It is prohibited to make uproar in the fight. It is reported on the authority of Qais bin 'Ubad (Allāh

be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) used to dislike uproar at the time of fighting. (*Abū Dāwūd*)

Booty is the property acquired in the battlefield as a result of war. It is quite lawful for the holy warriors to receive their due shares out of booties. Abū Huraira (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Spoils were not lawful for anybody previous to it, because Allāh saw our weakness and helplessness and so He made them permissible for us. (*Agreed upon*)

Exemption from Jizya

The following classes of persons are exempted from Jizya. (It is a tax imposed on the non-Muslims to ensure them protection) :

1. All females.
2. Males who have not attained maturity.
3. Old and feeble people.
4. People whose disease has crippled them.
5. Non-Muslims who render military service.
6. Monks and priests.
7. Slaves who are striving for their freedom.
8. Blind and the paralyzed.

It is pointed out that Jizya is not an alternative means for the acceptance of Islam. The fact is that

the Muslims have to pay zakāt as a contribution towards the Public Treasury for maintenance of law and defence of the Islamic State. Moreover, they have to perform compulsory military duties. The non-Muslims are free from military services as a general rule, the tax is levied only on those persons who are capable of rendering military service to the country, but they do not take part in it. After the payment of this tax the non-Muslims lead a life of peace and tranquillity under the protection of the Muslim rule.

CHAPTER 2

LAWFUL AND UNLAWFUL ASPECTS RELATING TO MUTUAL RELATIONSHIP AND BROTHERHOOD

وَأَحْسِنُوا ۛ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝

"And do good, verily Allāh loveth the beneficent. (Qur'ān, 2 : 195)

Marital Relationship

Marriage is the union of two opposite sexes who are one in essence. This institution is the back-bone of human civilization. It is a sort of contract which every Muslim man or woman is enjoined upon to make in his or her own interest unless there are some special reasons for avoiding it. The Holy Qur'ān says:

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ط

إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ط وَاللَّهُ وَاسِعٌ عَلِيمٌ

"And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allāh will enrich them of His bounty. Allāh is of Ample means, Aware." (24 : 32)

Marriage is necessary for developing relationship. The Holy Qur'ān say:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ط وَكَانَ

رَبُّكَ قَدِيرًا

"And He it is ~~Who hath~~ created man from water, and hath appointed for him kindred by

blood and kindred by marriage; for the Lord is ever Powerful." (25 : 54)

Marriage is an effective measure for imposing restraint upon unruly sexual passions which bring about havoc in the spiritual world. It saves man from committing sins and crimes. It contributes to moral elevation of the individuals and societies. It goes a long way in the preservation of morals and chastity. It leads to the perfection of one's faith. It is reported on the authority of Anas (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: When a man has married: he has, indeed, made half of his faith perfect. Now let him fear Allāh for the remaining half of it. (*Baihaqi*)

Marriage is necessary for the multiplication and perpetuation of human race. It creates a new company of kith and kin and develops among them the sentiments of love and the spirit of hospitality, fellow-feelings and kindness.

Marriage endows mental peace to the couple and awards right of inheritance and ownership in property to their off-spring.

Celibacy is an unlawful criminal indulgence in sinful violations involving sex. Socially it is a disruptive and destructive act amounting to disobedience to Allāh. That is why it has been expressly forbidden in Islam. The Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whosoever inclines to

any way in variance to my way of life *i.e., Sunnah* (be has illegal sexual relations) is not of me.

(*Bukhāri*)

Sight of Bride and Bridegroom

The jurists of Islam are unanimous in their opinion that it is quite lawful for both the sexes to have a glance at each other before entering into matrimonial allegiance. It is reported on the authority of Jābir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: When anyone of you seeks a woman in marriage; and in case he is able to have a look at for the purpose of marrying he is allowed to do so.

(*Abū Dāwūd*)

It is unlawful to gaze at a woman again and again to satisfy one's lust. The private parts of the body of the woman should not be looked at. It is reported on the authority of Buraida (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said to 'Ali: Do not give a second look because you are not to blame for the first but you have no right to the second look.

(*Ahmad*)

Jarhad (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Do not look at the thigh of anyone alive or dead. It is private part.

(*Ibn Mājah*)

Thing to be Sought in Marriage

The choice of the couple is of greatest consideration regarding marriage. If both the sexes are not of equal faculties, qualities and status, the purpose of marriage is frustrated. The outstanding qualifications of the bride should be :

(*a*) She should be a chaste and beautiful virgin.

(*b*) She must have a child-bearing capacity and religious temperament.

(*c*) She must possess an affectionate nature, polished manner and polite habits.

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: When you are sought in marriage by a person with whom you are pleased for his religion and character, get yourself married to him. If you do not do it, there will be distress and wide-spread dissension in the world. (*Tirmidhi*)

It is narrated on the authority of 'Abdur Rahmān (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: You must marry virgins and, verily, those who are sweater in tongue, more prolific in wombs and become more easily content with a little (provision). (*Ibn Mājah*)

Prohibitive Marriage

The Holy Qur'ān imposes restrictions on certain kinds of marital relationships. It says:

وَلَا تَنْكِحُوْا مَا نَكَحَ اٰبَآؤُكُمْ مِّنَ النِّسَآءِ اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّهٗ
كَانَ فَاحِشَةً وَّمَقْتًا ؕ وَسَآءَ سَبِيْلًا ۠ حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ
وَبَنٰتُكُمْ وَاَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَخٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ الْاُخْتِ
وَاُمَّهٰتُكُمُ الّٰتِیْۤ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ نِسَآئِكُمْ
وَرَبَآئِبُكُمُ الّٰتِیْ فِیْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِیْ دَخَلْتُمْ بِهِنَّ
فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَآئِلُ اَبْنَآئِكُمُ
الَّذِيْنَ مِنْ اَصْلَابِكُمْ ۙ وَاَنْ تَجْمَعُوْا بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ؕ
اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۙ وَّالْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا
مَلَكَتْ اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَاُحِلَّ لَكُمْ مَّا وَرَآءَ
ذٰلِكُمْ اَنْ تَبْتَغُوْا بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ؕ

"And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo ! it was ever lewdness and abomination, and an evil way. For-

bidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in—but if ye have not gone in unto them, then it is no sin for you (to marry their daughters)—and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Verily, Allāh is ever-Forgiving, Merciful.

And all married women (are forbidden unto you save those (captives) whom your right hands possess. It is a decree of Allāh for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. (4 : 22-24)

In the above mentioned Verses of the Holy Qur'ān there are fourteen females who have been prohibited for marriage with particular persons but Islamic jurisprudence has expanded the limit of these prohibitions under the following three groups :

(a) *Codsanguinity*: This group includes mothers both in the male and female line (father's and mother's side). The daughters are all female descen-

dents (daughter of son or daughter of daughter). The sisters are all those women who are the sisters of father, mother, grandfather and grandmother.

(*b*) *Fosterage*: The female relations that are prohibited for marriage on account of blood relationship are also prohibited owing to fosterage. It is reported on the authority of 'Ā'isha (Allāh be pleased with her) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: What is unlawful by reason of consanguinity is also unlawful by reason of fosterage. (*Bukhāri*)

'Ali (Allāh be pleased with him) said: Apostle of Allāh, would you like the daughter of your paternal uncle Hamza because she is most beautiful girl in the Quraish? He replied: Do you not know that Hamza is my foster-brother, and that God has prohibited (us) by reason of fosterage what he has prohibited by reason of genealogy. (*Muslim*)

Only one or two sucklings do not make marriage unlawful. It is reported on the authority of 'Ā'isha (Allāh be pleased with her) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: One or two sucks do not make marriage unlawful. (*Muslim*)

Umm Salama (Allāh be pleased with her) reported Allāh's Apostle (peace and blessings of Allāh be upon him) as saying: The only suckling which make marriage unlawful is that which is taken from the breast and enters the bowels and is taken before the time of weaning. (*Tirmidhi*)

(c) *Affinity* : The relations on account of marriage affinity are like those of consanguinity. Thus wife's mother is just like wife's grandmother and so on.

Marriage with a woman, whose religion, culture and social laws are quite different from those of the Muslims, prohibited in Islam. In this case the couple will not be able to live in perfect harmony and their conjugal relationship will be based upon mere lust and sex attraction. They will be devoid of real love and compassion which is essential for adopting Islamic way of life. For this reason the Holy Qur'ān imposes restriction on such connections :

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ط وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ
مُّشْرِكَةٍ وَّلَوْ اَعْجَبَتْكُمْ ج وَلَا تُنْكِحُوا الْمُشْرِكِيْنَ حَتّٰى يُؤْمِنُوْا ط
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَّلَوْ اَعْجَبَكُمْ ط

"Marry not idolatresses till they believe ; a believing bondwoman is better than an idolatress though she may please you ; and give not your daughters in marriage to idolaters till they believe, for a believing slave is better than an idolater though he may please you." (2 : 221)

The women who belong to the people of the Book and strictly follow the teachings of Allāh, are

allowed to be married by Muslim males. The Holy Qur'ān affirms :

وَالْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ

مِنْ قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ مُحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ وَلَا

مُتَّخِذِيْٓ اَخْدَانٍ ط

"And the chaste from among those who have been given the Book before you, (are unlawful for you in marriage) when you give them dowry and live with them in honour not in fornication nor taking them as secret paramours." (5 : 5)

This exception is not extended to Muslim women. Their marriage with the non-Muslims is highly objectionable and denounced by the Muslim society. They are not permitted to marry any of the people of the Book because that will make them forfeit all the privileges that Islam accords to Muslim women. It will also influence adversely the off-spring of the couple.

It is unlawful to marry two real sisters at a time. It is reported on the authority of Aḍ-Daḥḥak that he requested the Apostle of Allāh (peace and blessings of Allāh be upon him), I have accepted Islam and I am married to two sisters. He replied : Choose whichever of them you wish. (*Ibn Mājah*)

It is not permissible for the husband to have more than four wives at a time. Naufal bin

Mu'āwiya (Allāh be pleased with him) reported: When I embraced Islam, I had five wives. I consulted the Holy Prophet (peace and blessings of Allāh be upon him) and he said: Divorce any one of them and keep four. I, therefore, decided to divorce one of them, who had remained with me for a long time. (*Sharh as-Sunna*)

Witnesses and Proclamation of Marriage

While executing a contract of marriage at least two male witnesses are essential. The Holy Qur'ān says:

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِن رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ

وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ

"And call to witness, from among your men, two witnesses. And if two men are not available then a man and two women, of such as ye approve as witnesses." (2 : 282)

These witnesses are required to furnish sound testimony to the fact that marriage has been solemnized according to the prescribed rules and regulations. Marriage contracted without witnesses is invalid and unlawful. Ibn 'Abbās (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: The fornicatresses are those who marry independently without witnesses. (*Tirmidhi*)

The witnesses must be free, sane, and mature Muslims. They must be present at the time of consent.

Marriage must be proclaimed. The greater is its publicity, the richer is its merit. If there is no proclamation of marriage it is nothing but clandestine of sexual relations amounting to fornication. It is lawful to beat tambourine (*doff*) and hold marriage feast on this occasion. 'A'isha (Allāh be pleased with her) reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: Make marriage publicly known, solemnize it in the Mosque and play tambourines in honour of it. (*Tirmidhi*)

Muhammad bin Ḥāṭib (Allāh be pleased with him) reported the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: The distinction between lawful and unlawful is the song and the tambourine at a wedding. (*Ahmad*)

It is undesirable to sing indecent songs. Last of all rehearsing of *Khutba* (sermon) is another factor towards the proclamation of marriage.

Validity of Marriage

A boy or a girl who has attained puberty is allowed to enter into matrimonial allegiance in the presence of witnesses. In case of minors marriage can be solemnized with the consent of the guardians of both the parties but they have got option on their attainment of maturity to ratify the contract

of marriage or to repudiate it. In case of a major virgin girl, her silence before the witnesses is a sufficient indication of her consent. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Permission of a grown-up girl shall have to be sought prior to her marriage. If she remains silent, it is her permission but if she declines there shall be no compulsion on her (to be dragged to marriage). (*Tirmidhi*)

The marriage of a widow or a divorced woman without her consent, is absolutely illegal. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: A previously married woman shall not be married till she gives her consent. (*Agreed upon*)

It is the sole responsibility of the parents to get their sons and daughters married as soon as they attain maturity. It is reported on the authority of 'Umar bin al-Khaṭṭāb (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: If anyone does not give in marriage his daughter reaching the age of puberty and she is unable to control her wild passions and commits sin, the guilt of that woman shall rest on him (father). (*Baihaqi*)

The Dower

Dower is an effective measure to check the free use of husband's oppression. It enhances the prestige

of the married woman. It is essential for a valid marriage. The Holy Qur'ān say :

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ط وَلَا جُنَاحَ
عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ط إِنَّ اللّٰهَ كَانَ
عَلِيمًا حَكِيمًا

"And those of whom you seek consent (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Verily, Allāh is Knowing, Wise."
(4 : 24)

It is reported on the authority of 'Aqba bin 'Amir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : The most equitable of the conditions (of marriage) is that you should fulfil what makes the private parts lawful (for the couple). (*Agreed upon*)

No (maximum or minimum) limit has been fixed for the payment of dowry. It should be settled according to one's status. It may be increased or decreased if the wife agrees to relinquish a part of her dowry or if the husband gives something most willingly. It is, however, contrary to the teachings of Islam to pay huge sums to the parents of the bride before binding their daughters into matrimonial allegiance. The wife becomes entitled to full dower after con-

summation. It is prohibited to give one's son or daughter in marriage in exchange of the other's off-spring. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited *shighar* which means that a man gives his daughter in marriage on condition that the other gives his daughter to him in marriage without any dower being paid by them. (*Muslim*)

Sexual Intercourse

Sexual intercourse becomes lawful after marriage but it is not permissible under the following circumstances:

1. It is unlawful on the part of the husband to assault his unprepared wife, seeking to satisfy his lust and deserting her before she could achieve her own fulfilment. It is reported on the authority of 'Umar bin al-Khaṭṭāb (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade withdrawing the organ from a woman unless she gives permission. (*Ibn Mājah*)

The husband is urged to prolong the duration of intercourse sufficiently for his wife to attain climax until she is satisfied.

2. A man is not allowed to have sexual intercourse with his wife during menstrual period. The Holy Qur'ān affirms:

وَيَسْئَلُونَكَ عَنِ الْمَحِيضِ ط قُلْ هُوَ أَذًى لا فَاعْتَزِلُوا النِّسَآءَ فِي الْمَحِيضِ لا وَلَا تَقْرَبُوهُنَّ حَتّٰى يَطْهُرْنَ

"They question thee (O' Muḥammad) concerning menstruation. Say: It is an illness, so let woman alone at such times and go not in unto them till they are cleansed." (2 : 222)

3. It is not permissible to have a sexual intercourse after the birth of a child till the stoppage of blood.

4. It is unlawful to have sexual intercourse during the hours of fasting from pre-dawn to dusk. It is not prohibited during the nights in the month of Ramaḍān.

5. It is strictly prohibited to have sexual intercourse with the wife through her anus. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: He who has intercourse with his wife through his anus is accursed.

(*Ahmad*)

It is undesirable on the part of a man to go to his wife repeatedly without cleansing his organ. If he intends to repeat the action, he should preferably wash it before re-engagement.

Homosexuality

Homosexuality is not only an abomination but also unbecoming to human dignity and respect.

Two persons of the same sex may be attracted to each other but this mutual attraction should manifest warm relationship and unification of the souls and not misuse and debasement of their bodies. It is one of the major sins to have sexual intercourse with a male. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Whoso comes near to an animal or man (with lust) (in intercourse) kill him and the man (object).

(*Ibn Mājah*)

Behaviour in Domestic Life

The wife must be treated kindly and sympathetically. It is unlawful for a husband to adopt harsh treatment towards her. She should be properly maintained and looked after. He should not be too strict to make her conjure to his wishes because undue strictness may cause estrangement of sentiments which may prove to be suicidal to domestic peace and conjugal happiness. It is quite lawful to sport with wife for the sake of decent enjoyment. It goes a long way in strengthening the nuptial knot.

The wife too is enjoined to serve her husband whole-heartedly. She must be obedient to her husband and administer for his comforts. She should not displease her husband because the prayer of a wife whose husband is displeased with her, is not acceptable to God. It is unlawful for her to refuse sexual intercourse without sound reasons. It

is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whenever a man calls his wife to his bed and she refuses; and then he spends the night in an angry mood, the angels curse her till she gets up at dawn. *(Agreed upon)*

It is unlawful for the husband to allow someone to interfere with their conjugal matters. He should abstain from giving publicity to the private sexual matters. Abū Sa'id al-Khudri (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: The most wicked among the people in the sight of Allāh on the Day of Judgment shall be the man who goes to his wife and she comes to him and then he divulges her secrets. *(Muslim)*

It is unlawful for the wife to betray the confidence of her husband. She must guard his property and her private parts from a foreign touch. It is quite lawful for the wife to refuse to comply with the orders of her husband if he forbids her to worship, forces her to drink intoxicants, wear un-Islamic costumes, commit shameful acts like dancing or singing in the public.

The practice of *Ilā* and *Zihar* (keeping away from the wife) is strictly prohibited in Islam. It is the most cruel treatment because the woman who has been denied access to the marital bed in this way, lives in suspense and misery. She is neither free to marry as a divorced woman nor does she

enjoys the privileges of a married life. This practice is strictly condemned by the Holy Qur'ān :

لِلَّذِينَ يُؤْلُونَ مِنْ نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللّٰهَ
غَفُورٌ رَّحِيمٌ ۝

"Those who forswear their wives must wait four months ; then, if they change their mind, verily, Allāh is Forgiving, Merciful." (2 : 226)

Similarly it is highly objectionable to pronounce before the wife the words "Thou art the back of my mother." The Holy Qur'ān says :

وَالَّذِينَ يُظٰهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ
رَقَبَةٍ مِّنْ قَبْلِ أَنْ يَّتَمَاسَّا ط ذٰلِكُمْ تُوعَظُونَ بِهٖ ط وَاللّٰهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ۝ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ
يَّتَمَاسَّا ج فَمَنْ لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ط

"(As for those) who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted ; and Allāh is Informed of what ye do. And he who findeth not (the wherewithal, let him fast for two consecutive months before

they touch each other; and for him who is unable to do so (the penance is) the feeding of sixty needy ones." (58 : 3, 4)

It is also unlawful for a man to harass his wife by keeping her in suspense after pronouncing divorce twice and taking her back before the third divorce with the intention of vexatious treatment. The Holy Qur'ān has strictly forbidden this kind of mockery. It says:

وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ

نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا

"Do not retain them with the intent of harming them and transgressing (the limits). Whoever does that, will be doing injustice to his own soul. Do no take Allāh's Commandments in mockery." (2 : 231)

It is lawful to give slight punishment to the wife for her adverse behaviour but it is not permissible to beat her black and blue. It is an admitted fact that the stubbornness is generally found in the temperament of a woman, which should be reformed with politeness and tactfully. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Act kindly towards woman because woman is created from a rib—the most crooked part of the rib is its upper part. If

you attempt to straighten it, you will break it and if you leave it its crookedness will ever remain.

(*Muslim*)

Divorce

Divorce (dissolution of marriage) is the last remedy to be applied when all efforts for reconciliation between the pair have been exhausted. It is quite useless for both husband and wife to remain tied up in matrimonial allegiance when the atmosphere at home is in the grip of constant wrangling and chronic grows their dispute. But among all lawful things, divorce is the most hateful. The Messenger of Allāh (peace and blessings of Allāh be upon him) is reported to have said: The most detestable of permissible things, near Allāh, is divorce. (*Abū Dāwūd*)

A wife who demands for divorce without legitimate and cogent reasons will never taste the smell of Paradise. (*Ibn Majah*)

Marry but without the intention of giving divorce (to your wife) because Allāh does not like those who change their mates for mere enjoyment.

(*Abū Dāwūd*)

If the cause for divorce is adultery the husband must separate his wife. The question of reconcilition or rapprochement (between them) does not arise. One should not divorce one's wife during pregnancy. It is unlawful to expel one's wife from

the house until the prescribed period of her delivery. The Holy Qur'ān affirms :

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا
عَلَيْهِنَّ ط وَإِنْ كُنَّ أُولَاتِ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ
حَمْلَهُنَّ ع فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ ع وَأْتَمِرُوا بَيْنَكُمْ
بِمَعْرُوفٍ ع

"Lodge them where ye dwell, according to your means, and harass them not so as to straiten life for them. And if they are pregnant, then spend for them till they bring forth their burden. Then, if they suckle (the child) for you, give them their recompense and consult together in a just manner." (65 : 6)

It is not permissible for the husband to divorce his wife in a state of menstruation. In case the husband has divorced her on a sudden provocation, he should not separate her during three periods of menstruation. In this way the husband or his wife will have the opportunity of reconciliation and compromise. If during this period the sexual relations are resumed the divorce runs void automatically. In case of serious conflict the husband and the wife are directed to seek reconciliation through the intervention of arbiters representing each side.

The Holy Qur'ān says :

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا مِّنْ اَهْلِهٖ وَحَكَمًا مِّنْ

اَهْلِهَا ۚ اِنْ يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا

"And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they both desire amendment, Allāh will effect harmony between them." (4 : 35)

The arbiters should try their level best to pacify the couple for reconciliation. They should conduct the case directly to avoid embarrassment that may arise from the publicity involving details. If they fail to remove their differences, divorce may become inevitable which is a necessary evil – a last resort in the interest of both parties. It is unlawful for the divorced woman to contract marriage with another person before three months. The widows are required to wait for four months and ten days before transacting second marriage. The waiting period of a pregnant woman terminates just after delivery.

If the woman has an infant at breast at the time of divorce, it is unlawful for the husband to deprive her of sustenance. He must bear her expenses for two years. The Holy Qur'ān affirms :

وَالْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ

الرَّضَاعَةَ ط وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ط

"And (the divorced) mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child." (2 : 233)

It is unlawful for the husband to get back or withhold payment of the dower after the divorce has become effective because it is a compulsory gift given by the husband for exercising conjugal rights over his wife. The Holy Qur'ān says:

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا

يُقِيمَا حُدُودَ اللّٰهِ ط

"And it is not lawful for you that ye take back from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allāh." (2 : 229)

Polygamy

Islam permits a restricted type of polygamy but does not encourage it. Under no circumstances a husband is allowed to have many more than one wife which is conditional upon the anticipation of a faithful application of the principle of justice between the co-wives. The husband should truly share his time as well as attention, and any gesture or action that might provoke the jealousy of a wife must be

avoided. The Holy Qur'ān eloquently stresses this duty by warning the husband contemplating another marriage. It say:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

"And if ye fear that ye will not be able to do justice to them, then confine yourself to only one..." (4 : 3)

In case of having more than one wife it is unlawful to prefer one to another in respect to lodging and clothing according to means. It is necessary to make equally the division of companionship. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: When a man has two wives and he does not deal equitably between them, he will come on the Resurrection Day with one crippled side. (*Tirmidhi*)

Birth Control

Birth control is a deliberate measure whereby fertilization of the human egg is obstructed in order to reduce the frequency of birth to the desired number of children. The practice of birth control unless called for by legitimate causes, directly conflicts with the Islamic virtue of relying upon Allāh and trusting in Him. It also disagrees with the desirability of increasing the number of members of the human race. The surgical sterilization is the mutilation of the human body and it is entirely

opposed to the spirit of Islamic teachings relating to marriage. Birth-control by the introduction of sexol, pessaries, rubbers and other methods are absolutely forbidden because these impair woman's health and amount to infanticide. The plea of poverty is without justification and it carries no weight. As a true believer one should rely on Allāh as one's Sustainer. The Holy Qur'ān says :

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ط نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ط

"Slay not your children, fearing a fall to poverty, We shall provide for them and for you."

(17 : 31)

In some special cases *'azl*—an old device of birth control can lawfully be practised. It is reported on the authority of Jābir (Allāh be pleased with him) that they used to do *'azl* while the Qur'ān was being revealed. This (news) reached the Apostle of Allāh (peace and blessings of Allāh be upon him) but he forbade them not. (*Agreed upon*)

'Azl (incomplete sexual intercourse) is the preventive measure to control the birth of children. The authentic scholars of the Traditions agree that this measure may be adopted in exceptional circumstances but is against the spirit of Islam to adopt it as a matter of routine. For example if the life of a woman is in danger on account of illness and she is unable to bear the burden of pregnancy or she is too weak to stand the pangs of delivery *'azl* may be

practised in her case. Moreover if this method is resorted to, it should be done with the explicit consent of the female partner.

Abortion

Unlike birth control abortion means the elimination of an already fertilized living human entity. A deliberate abortion with no justifiable grounds is regarded as a murderous crime. Only when the continuation of pregnancy constitutes a real threat to the life of the expectant mother, the abortion is permitted. So, instead of losing two lives, we should save the full and already grown-up life of the mother.

Mut'a (Temporary Marriage)

In the Arabian Peninsula, prior to the advent of Islam, women had no status, whatsoever, in the human society. They were considered as chattles, slaves and property to be had by any means without taking into account her human sentiments. Like other grave vices, Mut'a (temporary marriage contracted for a fixed period in return for a recompense or *ajr*) was common, when an adult male was away from his home. The Arabs had made it lawful for the satiation of their sexual hunger, of payment of some money as was decided by the parties. Of course, it was a regularized form of prostitution.

The Holy Prophet (peace and blessings of Allāh be upon him) lived a life of persecution, torture and

oppression in Mecca, for thirteen years. At Medina he had many problems to solve *e.g.*, refugees settlement, formation of Muslim brotherhood, pacts and treaties with Jews and tribal chiefs so that peace may prevail and the revelation of God be finalised for the entire humanity. The period of ten years in Medina were perturbing too. The Quraish did not like the Muslims to carry on their preaching of the Monotheistic faith and win to their side the tribes surrounding Medina. So the Holy Prophet (peace and blessings of Allāh be upon him) started with formation of a single brotherhood to give rise to a distinct nation. Then he diverted his attention to pacts and treaties with various tribal chiefs including the Jews living in the suburbs of the Medina town. Then wars ensued and revelations regarding the principles of war and society, were given by God to the Holy Prophet (peace and blessings of Allāh be upon him). These included the rights of women equivalent to those of men. In short this was the period of the revelation of law for the Muslims to follow during war and peace. Under pressure of circumstances this temporary marriage or *Mut'a* seemed to have continued for a short time in the early period of Islam and then forbidden.

But this particular sort of temporary marriage (Mut'a) in the human society could not be neglected by the Prophet of Peace. He declared it unlawful and showered his grace to eliminate the wretchedness of this vicious practice, as we find in the follow-

ing Traditions :

Zuhri reported that the Holy Prophet (peace and blessings of Allāh be upon him) declared Mut'a, as unlawful, on the day when Mecca was conquered.[1]

Abū Huraira (Allāh be pleased with him) narrated : We were marching towards Tabūk Campaign. We tarried at Shaneeatul Wida. To our surprise we saw some women holding lamps in their hands and bitterly weeping. The Holy Prophet (who was very tender hearted) asked us about their fate. We said: These are the women who have been separated by their husbands after completing the period of Mut'a (temporary marriage). He said : إن الله حرّم أو هدم المتعة (Allāh declares Mut'a as unlawful or anihilated it).[2]

Hadrat Jābir (Allāh be pleased with him) reported : The Holy Prophet (peace and blessings of Allāh be upon him) has forbidden Mut'a, which was prevalent in Arabia.[3]

Hadrat 'Abdullah b. 'Umar (Allāh be pleased with him) reported that a person came to him and asked him about the validity of Mut'a. He replied : The Holy Prophet (peace and blessings of Allāh be upon him) had, on the day of Khaibar Campaign, declared Mut'a as unlawful for all times to come.[4]

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1. *Ma'ani al-Athar*, p. 17.
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*, p. 16.

Mut'a is a lustful union and cannot be called a marriage. The object of marriage is to sanction sexual relations between two members of the opposite sexs with a view to the preservation of the human species, the fixing of descent, restraining men from debauchery, the encouragement of chastity and the promotion of love and union between the husband and the wife and of mutual help in earning livelihood.

The institution of marriage, therefore, cannot be temporary and to satisfy mere lust. The relations which marriage establishes are far reaching in their influence on human life and in deciding the fate and well-being of the future generations. Hence the contract of marriage cannot be made contingent on a future event, nor can marriage be expressly limited for a time as is the case in Mut'a.

Tahlil

Tahlil means legalization. It was a sort of custom with the pre-Islamic Arabs that they, in order to torture their wives, discarded them and then took them back at their will. This evil practice had rendered the divorce as a mere plaything. Islam gave a death blow to this evil practice by imposing a limit on the right of the husband to divorce his wife. The husband is not allowed to disturb the conjugal relations on whim and caprice. The husband should think hundred and one times before pronouncing divorce. When the wife is divorced irrevocably and the husband wants her back with her willing-

ness, he should enter into contract with a third person to marry her and divorce her immediately but after a sexual intercourse. Adopting this procedure, the former wife may be re-married. The Holy Qur'ān says:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ ط فَإِنْ

طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ط

وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

"And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorces her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allāh. These are the limits of Allāh. He manifesteth them for people who have knowledge." (2 : 230)

It is reported on the authority of 'A'isha (Allāh be pleased with her) that a man divorced his wife by three pronouncements; then another person married her and he divorced her without having sexual intercourse with her. Then the first husband of her intended to re-marry her. It was about such a case that Allāh's Apostle (peace and blessings of Allāh be upon him) was asked, whereupon he said: No, until the second one has tasted her sweetness as the first one had tasted. (*Muslim*)

The significant importance of this injunction is that the people should not take the institution of marriage and divorce as a mere plaything. They should be fully aware of their responsibilities in such vital matters of life. The contracting parties who are not serious regarding their conjugal relationships and consider divorce a mere plaything have been severely condemned. It is reported on the authority of 'Abdullāh bin Mas'ūd (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) cursed one who makes a divorced wife as lawful for her first husband and the person for whom has she (now) been made lawful.

(*Darimi*)

Rights of Parents and Children

Islam lays a great emphasis upon the believers to rever and render services to their parents wholeheartedly, and be grateful to them because they spare no pains in bringing them up. It is quite unlawful for the children to disobey their parents by setting aside their meritorious services. The Holy Qur'ān declares :

وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ۚ اِمَّا يَبْلُغَنَّ
عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا
وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ
وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ۝

"Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If either or both of them attain old age (in your life-time), say not "Fie" unto them nor repulse them, but speak unto them a gracious word. And make yourself submissively gentle to them with compassion and say: O' my Lord! Have mercy on them both as they did care for me when I was little." (17 : 23, 24)

It is reported on the authority of Mughaira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Allāh made unlawful to you disobedience to your parents, burying alive of your daughters and refusing help; and He disliked for you frivolous gossips, frequent questions and squandering of money.

(*Agreed upon*)

Consistent with the difference in the role played by each sex of the conjugal couple in bringing forth the child, the mother is granted much greater privilege than that is due to the father. She carries the baby till delivery. She may suckle it for at least two years. She is never loath to cleansing the child and washing his dirt. For this reason her right over the child than that of the father is much more emphasized in Islam. The Holy Qur'ān says:

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ اِحْسٰنًا حَمَلَتْهُ اُمُّهٗ كُرْهًا وَّوَضَعَتْهُ

كُرْهًا ط وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا ط

"And We have commended unto man kindness toward parents. His mother beareth him with reluctance and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty-months." (46 : 15)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that a person came to the Holy Prophet (peace and blessings of Allāh be upon him) and said : O' Apostle of Allāh who among the people is most deserving of my good treatment? He replied : Your mother, again your mother, again your mother, then your father then your nearest relatives according to the order (of nearness).

(*Muslim*)

Islam lays the highest stress on affection and service to mother. It does not mean that the father may be ignored. He must be highly respected to win the favour of Allāh. It is reported on the authority of 'Abdullāh bin 'Amr (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : The pleasure of Allāh is in the pleasure of the father and the displeasure of Allāh lies in the displeasure of the father. (*Tirmidhi*)

Both parents merit respect and obedience from their children. If a child can afford to sustain, he should serve them and bear the burden of their sustenance especially in old age without any resentment. This service must be accompanied by willing signs of respect, affection and regard. Abū Huraira (Allāh be pleased with him) reported Allāh's Apostle

(peace and blessings of Allāh be upon him) as saying: Let him be humbled to dust; let him be humbled to dust; let him be humbled to dust. It was said: Allāh's Apostle, who is he? He replied: He who sees either of his parents during their old age or he sees both of them but he does not enter Paradise (he did not serve them well and thus not entitled to Paradise). *(Muslim)*

Your affectionate look at your parents brings you the highest appreciation and reward from Allāh. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whenever any obedient son looks to his parents with a kind look Allāh writes for him (the credit equal to) one accepted pilgrimage for every look. *(Baihaqi)*

In Islam parental disobedience has been vehemently disapproved. Similarly it is extremely undesirable, rather unlawful to rebuke any one in the name of father and mother because it is equivalent to rebuking one's own parents. It is, indeed, a great sin. It is stated by 'Abdullāh bin 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Of all sins, the greatest is abusing man's parents. They enquired: O' Apostle of Allāh! Can a man rebuke his parents. He replied: Yes, he abuses another man's father who abuses his father (in return). the other person abuses his mother and he abuses his mother (in return). *(Agreed upon)*

It is unlawful to neglect parents even if they are polytheists because difference of religion does not absolve children from the obligation of maintaining and serving the parents. Asmā' bint Abū Bakr (Allāh be pleased with them) reported: My mother while she was a polytheist, came to me. I asked: O' Apostle of Allāh! My mother has come while she is ill-disposed (to Islam). Should I show her respect? He replied: Yes, you must show respect to her.

(*Agreed upon*)

It is unlawful for a person to participate in the Holy War without the prior permission of the parents. It is reported on the authority of 'Abdullāh bin 'Amr (Allāh be pleased with him) that a person came to the Apostle of Allāh (peace and blessings of Allāh be upon him) and sought permission to participate in *Jihād* whereupon (the Holy Prophet) said: Are your parents alive? He replied in affirmative. Thereupon he said: You should put in your best efforts (in their) service. (*Muslim*)

It is lawful to divorce a woman to seek pleasure of the parents because the duty towards the parents is more important than the duty towards the wife. If there is a conflict between the higher and the lower interest, the higher must prevail. In other words the wife must be given up for the sake of parents. Ibn 'Umar (Allāh be pleased with him) narrated: I had a wife whom I loved but 'Umar (my father) disliked her. He ordered me to divorce her but I refused. Then 'Umar (Allāh be pleased

with him) came to the Apostle of Allāh (peace and blessings of Allāh be upon him) and mentioned it to him. The Apostle of Allāh (peace and blessings of Allāh be upon him) asked me to divorce her.

(*Tirmidhi*)

It is lawful to disobey the parents when they are the sworn enemies of Islam. As duty towards Allāh is more important than service of the parents, the latter must be sacrificed in preference to the former as Prophet Abraham (peace be upon him) did in case of his father. The Holy Qur'ān says :

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ط وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا

لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ط

"We have enjoined on man kindness to parents; but if they (parents) strive to make thee join with Me that of which thou hast no knowledge, then obey them not." (29 : 8)

Duty towards Children

It is incumbent upon children to obey their parents, but the parents too must discharge some obligations. They should seek to develop in the children a deep sense of reasonable awareness of God and keen desire to observe His moral religious code. The parents should be extremely mindful about the proper up-bringing of their children lest they should

be led astray by evil temptations.. The Holy Qur'ān says:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْۤا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا

"O' you who believe! Save yourselves and your families from the Hell-Fire." (66 : 6)

It is unlawful to look down upon the birth of a female and consider her a concern and disgrace to the family. Those who adopt preferential treatment towards their sons in contrast to their daughters are great sinners. It is unlawful to take great interest in the up-bringing of the male issues and neglect the welfare and training of the females. It is undesirable to consider daughters as a burden. So, Islam has urged the believers to devote particular attention to the girls. It has extolled it as an act of great virtue. The Apostle of Allāh (peace and blessings of Allāh be upon him) said: Anyone who has a daughter or a sister and he treats her well and looks after her welfare and training and marries her at the right place, Allāh will reward him with Paradise.

Mālik (Allāh be pleased with him) reported Allāh's Apostle (peace and blessings of Allāh be upon him) as saying: He who brought up two girls properly till they grew up, he and I would come (together) very closely on the Resurrection Day, and he interlaced fingers of both hands (for explaining the point of nearness between him and that person). (*Muslim*)

There are two things of which love makes a man to forget 'Allāh when he gets absorbed in them. These are wealth and off-spring. Islam warns the believers against becoming a prisoner to their affection. It is unlawful to prefer these objects to the love of Allāh. The Holy Qur'ān says :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ

ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

"O' you who believe! Let not your riches or your children divert you from the remembrance of Allāh. If they act thus, the loss is their own." **(63 : 9)**

Adoption of Children

The adoption of child is lawful if a person takes into his custody the baby who does not actually belong to him for the purpose of bringing him up without identifying him or her as his own. Such a child should not enjoy automatically the same rights as those of a real child under the Islamic law. The person may grant his adopted son a portion of his property in his life-time or may bequeath to him one-third of his estate but he will not have a right of inheritance. It is unlawful practice if the adoption entails full integration of the adopted child into the family, and he becomes for all purposes a son or daughter of the adopting couple. He is called after their names and entitled to all the

rights of the real child. The Holy Qur'ān strictly prohibits this sort of adoption and declares:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ط ذٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ط وَاللّٰهُ

يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ٥ اُدْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ

عِنْدَ اللّٰهِ ج

"Nor has He made your adopted sons your sons. This is but a saying of your mouth. But Allāh tells (you) the Truth and He guides you to the (right) Path. Proclaim their real parentage. That will be mere equitable in the sight of Allāh." (33 : 4, 5)

Rights of Relatives

Next to the parent-child relationship and conjugal families come the sibblings' bond. The brothers, sisters, sons, daughters, uncles, aunts and such other relatives are set together in a strong bond of mutual responsibility. Mutual obligations of protection, financial help between various relatives are of overwhelming nature. Islam teaches us to be kind to our kinsmen and he who disregards and pays no heed to the bonds of kinship has been condemned by Islam as a transgressor. He is a sinner of the worst order. It is unlawful for any relative to violate the ties of relationship. The Apostle of Allāh (peace and blessings of Allāh be upon him) said: If a near relative treats you indifferently and ignores the bond

of relationship, do not turn your back on him but keep on discharging, on your part, the obligations of relationships towards him.

The spirit of affection, tolerance and understanding must exist among the relatives. It is narrated on the authority of Sa'id bin al-'Ās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: The elder brother's right over the young brother is like the right of his father. (*Baihaqi*)

It is narrated by Anas (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whoever wishes that his sustenance be made ample for him or his death be delayed, let him be kind to his relatives.

(*Agreed upon*)

Rights of Neighbours

Islam calls upon the believers to be good, kind and courteous in their behaviour towards their neighbours. Every one should try his best to develop and maintain cordial relations with the neighbours. It is unlawful to neglect the poor living in the neighbourhood or cause inconvenience to them. It is reported on the authority of Anas (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: One whose neighbour is not safe from his misdeeds, shall not enter Paradise. (*Muslim*)

It is reported by Ibn 'Abbās (Allāh be pleased with him) that he heard the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying: He is not a believer who eats to his full while his nearby neighbour starves. (*Baihaqi*)

Rights of the Muslims

In addition to the aforesaid intimate personal connections, Islam has conferred certain special rights upon the Muslims. The brethren-in-faith all over the world are united in the bonds of affectionate brotherhood. They should stand by one another in thick and thin. They should help those who are needy, poor and indigent. They should not adopt indecent attitude towards others. They should support one another in every walk of life. It is reported on the authority of Nu'mān bin Bashir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: You will see the believers in their mutual kindness, love and sympathy just like one body. When a limb complains the whole body responds to it with wakefulness and fervour. (*Agreed upon*)

It is unlawful to cut off bonds of brotherhood. The seceder from the Muslim Community is just like an unbeliever and as such punishment of a retrograde can be awarded to him. It is reported on the authority of Abū Dharr (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whoso departs from the united

body even a hair's breadth has indeed thrown off the strap of Islam from his neck. (*Ahmad*)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Holy Prophet (peace and blessings of Allāh be upon him) said: Whoso forsakes his brother for a year is like one who sheds (his) blood. He will not enter Paradise. (*Abū Dāwūd*)

The act of imputing disbelief to another believer is strictly prohibited in Islam. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Do not impute disbelief and do not draw him out of Islam. (*Bukhāri*)

It is unlawful to nurse mutual hatred, jealousy and hostility against the Muslims. It is reported on the authority of Anas (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Neither nurse mutual hatred, nor jealousy, nor enmity, but become fellow-brothers and servants of Allāh. It is not lawful for a Muslim to keep his relations estranged with his brother beyond three days. (*Muslim*)

It is unlawful for the believer to indulge in abusing, back-biting, insulting, finding faults and fighting against the Muslims. It is reported on the authority of 'Abdullāh bin 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: To abuse a

Muslim is transgression and to fight him is disbelief. (*Bukhārī*)

It is the moral duty of every believer to conceal the faults of others to save them from disgrace and humiliation. A believer should neither oppress anyone nor adopt hostile attitude towards his brethren-in-faith. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Oppress not the believers, nor revile them, nor follow their secrets because whoso follows the secrets of his Muslim brother, Allāh will follow his secrets and whose secrets are followed by Allāh, He puts him in disgrace even though he is in the interior of his habitation. (*Tirmidhī*)

Abū Huraira (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : A Muslim is a brother of the Muslim. He should in no way be wronged, insulted or belittled. (*Muslim*)

CHAPTER 3

LAWFUL AND UNLAWFUL ARTICLES OF FOOD AND DRINK

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُوا۟ لِلَّهِ إِن
كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۝

"O' you who believe ! Eat of the good things wherewith We have provided you and render thanks to Allāh if you are (indeed) His worshippers." (2 : 172)

Food and Drink

It is an admitted fact that everything, in the universe, has been created for the benefit of man and can be utilized by him unless a limitation is imposed upon its use through restrictive ordinances. In matters of food and drink the Holy Qur'ān has laid down a general rule in these words :

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۙ

"They ask thee (O' Prophet) what is made lawful for them. Say : (All) good and wholesome things are made lawful for you." (5 : 4)

The criterion of knowing whether a thing is good or not, depends upon the good taste which a cultured man has developed and also upon the principles of prohibitions of the Divine law. The principle on which the law of prohibition is based in all matters relating to food and drink, is not of their material disadvantages as being injurious to one's health but of how they affect the building up of his character, moulding his temperament and advancement of spiritual faculties. All those eatables which are likely to hinder the development of morality or they are associated with superstitious beliefs, are unlawful in accordance with

injunctions of the Holy Qur'ān and Traditions of the Holy Prophet (peace and blessings of Allāh be upon him). He who believes that the Holy Qur'ān is the sacred Book of Allāh, should obey His Commandments without halt and hesitation. He should abstain from consuming those things which are unlawful but avail of all lawful things which his Master has permitted him to eat. It may also be kept in mind that the consumption of food and drink is amongst the chief causes which lead a man either to vicious act or virtuous deed. Control over food enables man to promote virtues. The Almighty Allāh has prescribed such food for people as is conducive to them from a temporal or religious point of view.

The Arabic word for lawful is *halāl* and that for good thing is *tayyib* which means delicious, pure and clean.

Definition of Lawful, Unlawful, Abominable and Doubtful

The things which are strictly prohibited to eat are unlawful (*harām*). The things which have been clearly permitted to eat or drink are lawful (*halāl*). There are certain things which have not been expressed as permitted or prohibited. These are called doubtful things (*shubhāt*) and are considered as *Mubah* or simply lawful.

Mubah **is nearly a lawful thing and** ***makruh*** **(abominable) is nearly an unlawful thing. All sorts**

of abominable things are to be avoided as far as possible by the pious Muslims because they have to avoid going near the border line of illegality.

Good Eatables and Moderation

The food as well as drink used by a Muslim should be lawful (*halāl*) and pure (*tayyib*). These eatables should not offend good taste. This rule is supplemented by two important directions of a general nature as we read in the Holy Qur'ān :

كُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ إِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

"Eat and drink and be not immoderate for Allāh does not like the immoderates (prodigals)."

(7 : 31)

This is an interdiction against any excess. Immoderation in taking the diet overloads the stomach and is injurious to health. Just as over-eating spoils the digestive system similarly under-feeding undermines the health. It is an admitted fact that moderation in eating is a guarantee of sound health. The Holy Qur'ān says :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَيِّبٰتِ مَآ اَحَلَّ اللّٰهُ لَكُمْ وَلَا

تَعْتَدُوْا ۭ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ۝

"O' you who believe ! Forbid not (yourselves) the good things which Allāh hath made lawful

for you and transgress not. Surely Allāh loveth not the transgressors." (5 : 87)

In the light of these directions it is clearly manifested that all self-denying practices by which a man deprives himself of a certain kind of food, are denounced. Good things which are lawful and helpful in building up the constitution, are not denied at all.

Moreover lawful things are not only those which has not been declared by the Divine Law to be forbidden but sometimes even allowable things (*halāl*) become unlawful if they are acquired by dint of unfair means. For instance money earned with the sweat of one's brow is lawful but if it is got through theft, bribery, smuggling or any other illegal method, it becomes impure and unlawful.

Prohibited Foods

Four things are expressly prohibited according to the following verses of the Holy Qur'ān :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ
كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۝ اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيْرِ وَمَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ
فَلَآ اِثْمَ عَلَيْهِ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

"O" you who believe ! Eat of the good things wherewith We have supplied you, and render thanks to Allāh if you are (indeed) His worshippers. He hath forbidden you only carrion ; and blood ; and the flesh of swine and that over which any name other than that of Allāh hath been invoked. But he who partakes of them by constraint (out of necessity) neither craving nor transgressing, no sin shall there be upon him. Verily, Allāh is Forgiving, Merciful."

(2 : 172,173)

In another revelation several things relating to prohibition ordinances has been explained as thus :

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللّٰهِ
بِهٖ وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيْحَةُ وَمَا اَكَلَ السَّبُعُ
اِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ تَسْتَقْسِمُوْا بِالْاَزْلَامِ
ذٰلِكُمْ فِسْقٌ

"Forbidden unto you (for food) are carrion and blood and swine flesh, and all that hath been dedicated unto any other than Allāh, and the strangled and the killed by a blow, and the dead by falling from a height, and that which hath been killed by the (goring) of horns, and the devoured of wild beasts, except that which you have slaughtered while yet alive and that which hath been sacrificed on the altars set up for

idols. And (forbidden is it) that you swear by division of the slain by consulting the arrow, (it was the custom to draw lots for joints of a camel with arrow). This is an abomination.'

(5 : 3)

It is unlawful to take flowing blood but the blood of liver and spleen is quite lawful. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Two dead things and two sorts of blood have been made lawful for us ; the dead things are fish as well as locust and the bloods are liver and spleen. (*Ibn Majah*)

Among the jurists there is some difference of opinion with regard to the legality of fish. Imām Abū Hanifa maintains that fish which perishes and floats above water is abominable. He has based it on the following Tradition of the Messenger of Allāh (peace and blessings of Allāh be upon him) : Eat what the sea throws up and what is left by the tide ; but do not eat what dies therein and floats.

(*Ibn Majah*)

The locust is lawful to eat provided that does not offend the taste of the consumer. Salmān (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) was requested about locusts, and he replied : I neither eat it nor I make unlawful many of the hosts (locusts) of Allāh. (*Abū Dāwūd*)

All unclean things which have pernicious effect on the intellectual, physical and moral systems are not permissible to eat. These include dogs, cats, mules, horses, swine, jackals, lions, elephants, hyenas, foxes, pelicans, kites, vultures, crows, crocodile, weasels, wasps, insects, ravens, leopards, etc. etc.

All kinds of cattle except a few are lawful. The Holy Qur'ān says :

يَآيُّهَا الَّذِيْنَ اٰمَنُوْآ اَوْفُوْا بِالْعُقُوْدِ ۃ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ
اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَاَنْتُمْ حُرُمٌ ط اِنَّ اللّٰهَ يَحْكُمُ
مَا يُرِيْدُ ۃ

"O' you who believe ! Keep to the prescribed bounds. All the animal of the cattle species are made lawful unto you (for food) except those which are known to you or shall be made known to you."

(5 : 1)

The cattle are those quadrupeds which graze on land and eat vegetable food. The animals which have canine teeth and hunt on other animals are excluded from this list. Moreover all birds which seize and eat anything with their talons (claws) are also unlawful. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited from eating every beast having a fang and every bird having a talon. (*Muslim*)

Ibn 'Umar (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited the eating of filthy animals and drinking their milk. (*Tirmidhi*)

Arbād bin Sāriah (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade eating of the flesh of every beast of prey having canine teeth and of every bird having attacking claws; and the meat of domestic asses and of the animals that die before slaughter. (*Tirmidhi*)

The things which are lawful and liking to taste and not repugnance may be eaten. The flesh of a hare, a sheep, a goat, a camel, a cow, a buffalo, a bird and a water-fowl may be eaten without hesitation. The Holy Qur'ān says:

كُلُوا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ط

"Eat the lawful and good things wherewith We have provided you." (2 : 57)

There are certain things which are, indeed, good and useful for consumption as food. There is no harm in taking them. But when their odour is offensive to others these should not be used. In this connection, the Apostle of Allāh (peace and blessings of Allāh be upon him) has said: Whenever you eat raw onion or garlic, you should not approach the Mosque (for prayers). (*Bukhari*)

The pungent smell of onion or garlic can be eliminated by cooking it.

Slaughtering of an Animal

All animals permissible for consumption as food must be slaughtered so that their blood may gush out and the poison contained in their blood should not form part of food. This manner is technically called *Dhabiha* in which only the wind-pipe, aesophagus and two external jugular veins are cut off without affecting any shock to the spinal cord. It is also necessary that while slaughtering the name of Allāh should be invoked. The Holy Qur'ān says :

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

"That whereon Allāh's name hath not been mentioned (while slaughtering it) for that is most surely an abomination." (6 : 122)

At the time of slaughtering the following words should be pronounced : *Bismillah Allahu Akbar* (In the name of Allāh. Allāh is the Greatest of all).

If the man who slaughters the animal forgets to pronounce the words mentioned above, the flesh of the animal is lawful. If he omits the words intentionally, it is rendered unlawful to eat. It is necessary to use sharp cutting instruments to slaughter an animal. The sacrificial animal should be given as little pain as possible. It is reported on the authority of Shaddad bin Aus (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) had said : Allāh the Blessed and Exalted has decreed that everything should be done in a

good manner ; so when you slaughter an animal, use a good method and when you cut an animal's throat, you should use a good method. Each of you should sharpen your knife and give the animal as little pain as possible. *(Muslim)*

In the course of slaughtering (an animal or a bird) it would be an abominable act to let the knife reach the spinal marrow. It is also highly undesirable to chop off the head before taking off its skin. The eating of foetus of a slain animal is also unlawful. It is also objectionable to throw the animal on its sides and sharpen the knife thereafter. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited to keep waiting for slaughtering an animal or anything else (the word translated animal is *lahima* which indicates a quadruped and anything else means other creatures). *(Agreed upon)*

Food of the People of Book

The Muslims are allowed to invite the followers of the Revealed Books as hosts and dine with them. It is allowable to join them at the dining table and partake of their food except what has been made unlawful in accordance with Islamic injunction. The Holy Qur'ān affirms :

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبٰتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتٰبَ حِلٌّ لَّكُمْ
وَطَعَامُكُمْ حِلٌّ لَّهُمْ

"This day all the good and wholesome things are made lawful for you and the food of those who have received the Scripture is lawful for you and your food is lawful for them." (5 : 5)

The food of the people of the Book including meat of the animal is permissible to believers provided it is good, wholesome and clean, and has been slaughtered according to the prescribed manner and the slaughterer is not heard uttering the invocation of other than that of Allāh's name because it is an act of serious transgression of the Divine Commandment. By eating such food the spiritual aspect is affected because the sacrifice in the name of idols associates man with idolatry. That is why the Almighty Allāh has imposed restrictions on eating such food. It is permissible to eat meat provided by the people of the Book if Allāh's name has not been mentioned over it, but the Muslims must recite Allāh's name over it. 'A'isha (Allāh be pleased with her) reported that some people said : The Apostle of Allāh (peace and blessings of Allāh be upon him) has said that there are some people who are recent converts from polytheism who bring us meat and we do not know whether or not they mention Allāh's name over it. He replied : Mention Allāh's name yourselves and eat. (*Bukhāri*)

This Tradition gives latitude to a Muslim when he has no alternative but to depend upon others for food provided or prepared by them.

Utensils and Pots to be Used

It is undesirable to drink water or eat food from the utensils made of silver or gold. Umm Salama (Allāh be pleased with her) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : If anyone eats and drinks from vessels of silver and gold, the fire of Hell will bubble in his belly.

(*Muslim*)

The vessels of the people of the Book can be used under the stress of unavoidable circumstances. It is reported by Abū Tha'laba al-Khushāni (Allāh be pleased with him) who said : O' Apostle of Allāh ! We travel about and when we come to Jews, Christians and Magians we can get nothing but their vessels. He replied : If you can get nothing else, wash them with water, then eat and drink out of them. (*Tirmidhi*)

Hunting

Man is permitted to hunt beasts and birds for the purpose of food but it is quite unlawful to kill an animal for the sake of sports and pleasure. In case any lawful animal or bird is killed, it must be eaten. It is narrated on the authority of 'Abdullāh bin 'Amr (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allah be upon him) said : Whoever kills a sparrow or a bird superior to it without lawful purpose, Allāh will take the account for its killing. Once the Holy Prophet (peace and blessings of Allāh be upon him) was

requested : O' Messenger of Allāh ! What is its lawful right ? He said : To slaughter and devour it and not to cut off its head and then throw it away. (*Ahmad*)

It is lawful to hunt with all the instruments of hunting, such as gun, arrow or stone or with the help of tamed animals and birds of hunting, such as dogs, falcons and hawks. The Holy Qur'ān says explicitly :

قُلْ أُحِلَّ لَكُمُ الطَّيِّبٰتُ ۙ وَمَا عَلَّمْتُمْ مِّنَ الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا عَلَّمَكُمُ اللّٰهُ ز فَكُلُوْا مِمَّآ اَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ص وَاتَّقُوا اللّٰهَ ط اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝

"Say : (all) good things are made lawful for you and those beasts and birds of prey which ye have trained as hounds are trained, ye reach them that which Allāh taught you ; so eat of them which they catch for you and mention Allāh's name upon it and observe your duty to Allāh and beware not to transgress the bounds of Allāh, because, surely, Allāh is swift in reckoning." (5 : 4)

If the name of Allāh is mentioned while letting off the beast or bird of prey, the animal caught may be eaten even though it is killed. 'Adi bin Hātim (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon

him) said : Mention the name of Allāh while setting off your hound. If it catches anything for you and you come upto it while it is still alive slaughter it. If you come upto it when the dog has killed it but not eaten any part of it, eat it ; and if it has eaten any part of it, do not eat of it because it has caught it only for itself. If there is another dog with your hound and they kill the prey, do not eat it because it is not known which of them has killed the animal. When you shoot an arrow mention the name of Allāh and if the game goes out of your sight for a day and you find in it only the mark of your arrow eat it if you like but if you find it immerged in water, do not eat.

(*Agreed upon*)

It is absolutely clear from the above Tradition that all sorts of lawful games caught by the tamed animals and birds can be eaten lawfully if they are hunted with the permission of their master. In case they hunt independently or eat any portion of the prey, their flesh shall be rendered unlawful. The game hunted down by the dogs of the polytheists, magians and apostates is also unlawful. It is reported on the authority of Jābir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade us to eat the game caught by a dog belonging to Magians.

(*Abū Dāwūd*)

Games are, however, lawful when hunted by the people of the Book. It is permissible for the believers to eat the flesh of the game shot at and

slaughtered in accordance with the prescribed manner even if it is traced out after three days. The basic condition is that it should be free of any stench. Abū Tha'laba al-Khushāni (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : When you shoot your arrow and the animal goes out of your sight, eat it when you come upon it, provided it has not a stench. (In another version the concession for three days has been granted). (*Agreed upon*)

If the knife is not available, the animal may be slaughtered with any other instrument. It is reported on the authority of Adi bin Hātim (Allāh be pleased with him) that a companion asked : Tell me, O' Apostle of Allāh, when one of us catches a game and has no knife, may he cut its throat with a flint or a splinter of stick ? He replied : Cause the blood to flow with whatever instrument you like and mention the name of Allāh. (*Nasā'i*)

All species of game slaughtered by a *Muhrim* (a pilgrim within the fixed boundary of Mecca) are quite unlawful.

It is undesirable to eat with left hand. Only right hand should be used for eating and drinking purposes. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Holy Prophet (peace and blessings of Allāh be upon him) said : None of you must ever eat or drink with his left hand because the devil does so. (*Muslim*)

If a fly or a mouse falls into any of the eatables, it should be thrown away or utilized in accordance with the rules mentioned in the following Traditions.

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When a fly alights in the vessel, plunge it in because in one of its wings there is disease and in the other its cure. (*Abū Dawūd*)

Some Companion has narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: When a mouse falls into a clarified butter which is solid, throw away the mouse and what is around it; but if it is in a liquid state, do not go near it. (*Ahmad*)

While dining man should eat from its own side because eating from the middle is highly objectionable and contrary to the polished etiquettes. Moreover, nothing should be left in the dish. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Holy Prophet (peace and blessings of Allāh be upon him) was served with a dish containing tharid (bread crumbled and mixed with soup), he said: Eat from its sides and not from the middle for the blessings (of Allāh) descends on middle of it. (*Tirmidhi*)

Nubaisha (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of

Allāh be upon him) said : If any one eats from the dish and licks it, the dish will express to him the wish that Allāh may free him from hell as he has freed it from the devil. (*Rāzin*)

It is an abominable act to cut meat with a knife because it is against the practice of the Holy Prophet (peace and blessings of Allāh be upon him). It is reported on the authority of 'A'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Do not cut meat with a knife because it is a foreigner's practice but cut it (with teeth) ; for that is more beneficial and wholesome. (*Baihaqi*)

To crown all, the first and foremost duty of man before eating is to rehearse the name of Allāh as : In the name of Allāh, the Most Beneficent, the Most Merciful, because remembrance of Allāh in every affair is the key-note of Islam. It is highly improper and against the practice of the Holy Prophet (peace and blessings of Allāh be upon him) to eat food without the pronouncement of *tasmih*. Hudhaifa (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The devil considers food lawful for him when Allāh's name is not mentioned over it. (*Muslim*)

Drinking

Drinking is essential because no animate can exist without it. The drinking liquid prohibited in

Islam is described as *khamr*. *Khamara* originally means—it veiled or covered. Wine has been given the name of *khamr* because it is an intoxicating liquor which clouds and obscures the intellect of a person who is addicted to drinking. The prohibition against its use was declared in several stages. First of all the intoxicants were mentioned in contrast with goodly provisions in the early revelations of the Holy Qur'ān :

وَمِنْ ثَمَرٰتِ النَّخِيْلِ وَالْاَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّرِزْقًا حَسَنًا ط

"And of the fruit of the palm and the grapes, you obtain from them intoxicant and goodly provision. Verily there is indeed a portent for people who have sense." (16 : 67)

The second stage relating to the prohibition of wine is of recommendatory nature. It is said that the disadvantages of the use of intoxicating liquors preponderate over the advantages. The Holy Qur'ān says :

يَسْئَلُوْنَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ط قُلْ فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّمَنَافِعُ

لِلنَّاسِ ز وَاِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ط وَيَسْئَلُوْنَكَ مَا ذَا يُنْفِقُوْنَ ه

"They ask thee (O' Prophet) about intoxicants and games of chance. Say : In both of them there is great sin, and some utility for men, but the sin of them is greater than their usefulness." (2 : 219)

The third stage was in which entry of the intoxicated person in the Mosque was banned and the performance of Prayer by the drunkard was prohibited. The Holy Qur'ān says :

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَاَنْتُمْ سُكٰرٰى

"Ye who believe ! draw not near unto Prayer while you are in a state of intoxication." (4 : 43)

Finally intoxicating liquors were totally forbidden. The Holy Qur'ān says :

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْاَنْصَابُ وَالْاَزْلَامُ

رِجْسٌ مِّنْ عَمَلِ الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ۝ اِنَّمَا يُرِيْدُ

الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَعَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ

"O' you who believe ! Intoxicating drinks ; and games of chance, and sacrificing to idols ; and divining arrows are only the devil's work an abomination. Therefore give it up that you may be successful. The Devil seeketh only to cast among you enmity and hatred by means of intoxicants and games of chance and to keep you off from the remembrance of Allāh and from His worship. Will you then desist ?"

(5 : 90-91)

Everything that causes intoxication is *khamr*. It includes cannabis, hemp, maryuana and opium and their use is absolutely unlawful and prohibited. The prohibition from wine and other herbs with intoxicating effects, has been greatly emphasized in numerous Traditions of the Holy Prophet (peace and blessings of Allāh be upon him). It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Every intoxicant is unlawful. Whoso drinks wine in the world and dies while continuing it (this habit) and does not return penitently, will not get drink in the Next World. (*Muslim*)

Ibn 'Abbās (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: If the habitual drunkard dies, he will meet Allāh, as if he was an idolator and worships idols. (*Ibn Majah*)

Ibn 'Umar (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: There are three persons for whom Paradise has been prohibited—(*i*) habitual drunkard, (*ii*) disobedient to parents and (*iii*) careless husband who establishes impurity in his family. (*Nisā'i*)

It is unreasonable to say that a little quantity of wine does no harm, and may be used to cure some diseases. It is quite a wrong assumption. It is reported by Wa'il al-Hadrami (Allāh be pleased with

him) that some one requested the Prophet to let him know about wine. He prohibited it and the man said again : Verily, I prepare and use it as medicine. He (the Holy Prophet) remarked : It is no medicine but disease. (*Muslim*)

It is reported on the authority of Jābir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Whatever intoxicates, in greater quantity it is unlawful in its meagre quantity. (*Tirmidhi*)

Dealing in wine is also unlawful. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) curse ten men in connection with wine—one who squeezes it, one who is engaged for squeezing it, one who drinks it, one who carries it, one to whom it is carried, one who serves it for others, one who deals in it, one who devours its price, one who purchases it and one from whom it is purchased. (*Ibn Majah*)

Reasons for Prohibition

There are many sound reasons for the prohibition of intoxicating liquor. It covers intellectual capabilities and deprives man of the power of discerning the right from the wrong. It is the root cause of committing major sins because in a state of intoxication the drunkard loses his power of control and self-restraint. He creates havoc in the spiritual world of the man. It arrests the onward march of

soul towards progress and diverts his attention from the remembrance of Allāh. It is also a veritable evil from economic point of view because a drunkard wastes money extravagantly. The Holy Qur'ān deprecates this unnecessary wastage of money by saying :

إِنَّ الْمُبَذِّرِيْنَ كَانُوْا إِخْوَانَ الشَّيٰطِيْنِ ط وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا

"Verily, the squanderers were ever those brethren of the devils ; and the devil was ever an ingrate to his Lord." (17 : 27)

Wine is also injurious to health. It irritates the limbs of the body. This irritation is inevitably followed by many dangerous diseases. In the opinion of some writers of the Qur'ānic exegesis, it is lawful to utilize unlawful things when the life is in serious danger and apparently there is no hope of revival except by using forbidden things.

Milk, honey, water, syrup, tea and juice of fresh fruit are lawful drinks. They may be drunk to heart content. It is reported on the authority of Anas (Allāh be pleased with him) that he gave the Apostle of Allāh (peace and blessings of Allāh be upon him) in his cup all sorts of drink including honey, *nabidh* (an infusion made by steeping raisins in water) water and milk (for drinking). (*Muslim*)

It is contrary to the practice of the Holy Prophet (peace and blessings of Allāh be upon him)

to drink water just like camel without stopping and in a single draught. The drink must be divided into three sections. The name of Allāh should be mentioned before drinking and Allāh must be praised when the drinking is finished. It is reported on the authority of Anas (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) used to break for breathing three times in the course of a drink and used to say: It is better thirst quenching, healthier and more wholesome.

(*Muslim*)

It is an abominable act to blow into the vessel. Ibn 'Abbās (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade breathing or blowing into a vessel (containing drinking material). (*Ibn Mājāh*)

It is unlawful to drink stagnant water with bad odour and taste. It is not permitted to drink anything except zamzam water in a standing posture. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) has said: None of you must drink standing; if man forgets it, he must vomit the drink. (*Muslim*)

Ibn 'Abbās (Allāh be pleased with him) narrated that when he brought the Prophet (peace and blessings of Allāh be upon him) a bucket of zamzam water, he drank it while he was standing.

(*Agreed upon*)

CHAPTER 4

LAWFUL AND UNLAWFUL ASPECTS RELATING TO DRESS AND EMBELLISHMENT

يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ۭ وَلِبَاسُ
التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ۭ

"O' children of Adam! We have revealed unto you raiment to conceal your nakedness and splendid vesture but the raiment of restraint from evil, that is best." (7 : 26)

Lawful and Unlawful Dress

Dress is indispensable for guarding the private parts of body and protecting it from harmful climatic effects. The Holy Qur'ān affirms :

وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ ۚ كَذٰلِكَ

يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ٥

> "He has given you garments to protect you from heat and coats of armour to save you from mutual violence. Thus doth He perfect His favour unto you in order that you may surrender". (16 : 81)

Islam thinks it morally necessary that all males to whatever country or nation they may belong, should conceal the bodily parts between the navel and the knees ; and all females should cover the whole of their bodies except the face, hands and feet. The face must be covered along with the breast whereas the hands must be concealed upto the wrists. The feet upto the legs should not remain naked. Islam has got no fixed standard of dress because it is regulated by necessity according to weather conditions of the countries. It is also pointed

out that dress is not merely an external device for covering nakedness but it is also deep rooted in civilization and social setting of a certain nation. It is an admitted fact that a man articulates his nationality through his dress. This is why the Muslims have been directed to dress themselves properly because it is an expression of culture, elegance and neatness. The Holy Qur'ān says :

يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ۭ وَلِبَاسُ

التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ۭ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ

"O' children of Adam ! We have revealed unto you raiment to hide your nakedness and to be an adornment to you ; but the raiment of piety (restraint from evil) that is best. This is one of the Signs of Allāh that they haply may remember." (7 : 26)

The believer should wear dress according to his status neither squandering money nor without being miser. If he can afford, he should wear suitable dress as far as possible. It is an act of sheer ingratitude to wear shabby, tailored and patched clothes to make a false impression of destitution in spite of possessing wealth. The Holy Qur'ān says :

يٰبَنِيْٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا

تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

"O' children of Adam! Wear your beautiful apparel at every time and place of worship; and eat and drink but be not prodigal. Surely, Allāh loveth not the prodigals." (7 : 31)

Islam directs the believers to refrain from wearing such garments as are luxurious and showy that suggest vanity and conceit. The magnificent trailing costumes which give a swelled head to their wearers are highly objectionable in the sight of Allāh. The prestigious and ostentatious dress which some people wear only to create a lordly impression on the common people are also unlawful in Islam. Islam does not allow the use of those sparkling garments which engender the attitude of prodigality. It is reported on the authority of 'Umar bin Shu'aib (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Eat and drink and give alms (to the needy) and put on such dress that extravagance and arrogance do not mix-up. *(Ibn Majah)*

Ibn 'Umar (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whoso wears a robe of fame in this world, Allāh shall make him put on a robe of disgrace on the Day of Resurrection. *(Abū Dāwūd)*

The believer should lead a simple and austere life. He should live for the achievement of those higher ideals which entitle him to salvation and reward in the Hereafter. This worldly life entails heavy responsibilities upon him and it should not in any way be taken as a happy hunting ground for the

sake of worldly pleasure. It is quite unlawful for man to demonstrate pomp and show by wearing garments of silk and brocade. It is reported on the authority of 'Abdullāh bin 'Ukaim (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Do not drink in gold and silver utensils and do not wear brocade or silk for these are not meant for them in this world but in the Hereafter. (*Muslim*)

It is permissible for a man to wear silk because of itch or some other reason. It is reported on the authority of Anas bin Mālik (Allāh be pleased with him) that Zubair bin 'Awwām (Allāh be pleased with him) complained to the Apostle of Allāh (peace and blessings of Allāh be upon him) about lice ; he granted them concession to wear shirts of silk.

(*Muslim*)

A small quantity of silk can lawfully be used as a fringe or border to some garment. It is narrated on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited the use of the cloth made of silk. As for border and corner of cloth there is no harm in it. (*Abū Dāwūd*)

The women are allowed to wear silk. It is narrated on the authority of Abū Mūsa (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Gold and silk have been made lawful for the females of my followers but unlawful for their males. (*Nasā'ī*)

It is desirable to wear white or green clothes because these colours were most favourable to the Apostle of Allāh (peace and blessings of Allāh be upon him). It is not permissible for man to wear multicoloured clothes. It is reported on the authority of ‘Abdullāh bin ‘Umar (Allāh be pleased with him) that a man dressed in red clothes passed by the Holy Prophet (peace and blessings of Allāh be upon him) and saluted him but the Prophet of Allāh (peace and blessings of Allāh be upon him) did not respond (because he disliked at the sight of such a dress). (*Tirmidhi*)

‘Abdullah bin ‘Amr bin al-‘Āṣ (Allāh be pleased with him) reported: Allāh's Prophet (peace and blessings of Allāh be upon him) saw me wearing two clothes dyed in saffron whereupon he said: These are the clothes (usually worn by) non-believers, so do not wear them. (*Muslim*)

Samura (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Put on white dress because it is most pure and pleasant; you should also use it as a shroud (coffin) for your dead bodies. (*Tirmidhi*)

Islam wants the human dress to be free from all the symbols of idolatry and polytheism. These symbols include pictures, cross, thread sketches and other un-Islamic emblems. It is unlawful to use curtains having portraits of men or animals on them because the angels do not enter a house in which there is a picture. ‘A'isha (Allāh be pleased with her) reported that the Apostle of Allāh (peace and

blessings of Allāh be upon him) entered my apartment and I had hung on the door a thin curtain having pictures on it. The colour of his face underwent a change. He then took hold of that curtain and tore it. He said : The most grievous torment for the people on the Day of Resurrection would be for those who try to imitate Allāh in the act of creation (*i.e.*, Allāh creates men and animals ; man should not imitate Him, in making their pictures).

(*Muslim*)

It is permissible to use the cloth with pictures when it is torn into pieces and sewn in another shape. Since the pictures lose their original form altogether, they become insignificant. It is reported on the authority of 'Ā'isha (Allāh be pleased with her) that the Apostle of Allāh (peace and blessings of Allāh be upon him) visited me when I had screened (my door) with a carpet having pictures on it. He removed it and we made cushions out of that. (*Muslim*)

It is lawful to resent or rebel against the way in which we have been created or to behave in such a way as to manifest this rebellion. This attitude is severely condemned by Islam. The Apostle of Allāh (peace and blessings of Allāh be upon him) said : Cursed are the men who behave effeminately and cursed are the women who behave in a masculine manner.

(*Bukhārī*)

Men and women are functionally created different. The man stands in need of the emotional sensitivity and gentleness of the female sex and she needs masculine firm shelter. The children require

their mother's sentimental warm breast and his father's unfailing protection. The women are urged not to display their ornamentation unnecessarily in the public. The Holy Qur'ān says :

قُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا
يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى
جُيُوْبِهِنَّ ص وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ
بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ
اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ
التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ
لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا
يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ط

"And tell the believing women to lower their gaze and be modest ; and let them not display their adornment except that which is apparent ; and let them draw their veils over their bosoms so as not to reveal their adornment except to own husbands, their own fathers or husband's fathers or their own sons, or their husband's sons, or their own brothers or their brother's son or their sister's son or their women or their slaves

or male attendants who lack vigour, or children who know naught women's nakedness''. (24 : 31)

The face and the hand-palms are commonly interpreted as the parts that can be exposed. She must always cover the sexual parts of the body and behave decently with dignity. Woman is a sweet creature and can easily be seduced. Her gaze, voice, gait, bosom and ankles can draw the attraction of the spectators. If a sweet thing is left uncovered, swarms of dirty creatures are liable to prey upon it and corrupt it. Similar is the case of a woman. The current wave of rape incidents in the regions where public exposure of women prevails, strengthens this argument beyond any doubt. For this reason the Holy Prophet (peace and blessings of Allāh be upon him) instructed the women to observe veil. It is unlawful for women to wear thin dress so that the private parts of their body may not be visible. It is reported on the authority of Asmā' bint Abū Bakr (Allāh be pleased with her) that she came to the Apostle of Allāh (peace and blessings of Allāh be upon him) when she was dressed in thin clothes. He approched her and said : O' Asmā' ! when a girl reaches the menstrual time (attains maturity) it is improper that any part of her body should except such and such remain exposed. He hinted at her face and palms. *(Abū Dāwūd)*

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : One type of the denizens

of Hell would be the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads would be like the humps of the bukht camel inclined to one side. They shall not enter Paradise. They would not smell its odour whereas its odour would be smelt from such and such distance. (*Muslim*)

The vain and self-conceited persons generally trail their lower garments as a matter of pride. Islam has prohibited this evil practice because it gives an air of pride. The trailing parts of trousers are polluted with mud and other impurities. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: When a man trails his garment out of pride, Allāh will not look towards him (out of mercy) on the Resurrection Day. (*Muslim*)

Abū Huraira (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whatever flows of trousers below the ankles will be in the Hell-fire. (*Bukhārī*)

In case a person has a big belly and his garments slip down below the ankles, there is no harm in it. Only wilful trailing of garment because of pride or vanity is vehemently disapproved. Women are, however, allowed to let their lower garments fall below the ankles. It is reported on the authority of Muslim bin Yannaq (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be

upon him) said : He who trails his lower garment with no other intention but pride, Allāh shall not look towards him on the Day of Resurrection.

(*Muslim*)

It is lawful to wear clothes woven with wool. 'A'isha (Allāh be pleased with her) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) went out one morning wearing a blanket made of camel's or sheep's black hair. (*Muslim*)

Islam thinks it necessary that the Muslim's dress should have some distinguishing marks so that they do not intermingle with that of the non-Muslims. They should be able to recognize fellow-Muslims easily and thus succeed in cementing the bond of their social life. No specific mark or symbol has been recommended for this purpose. When this Islamic Movement got under way in Arabia the Holy Prophet (peace and blessings of Allāh be upon him) wanted the Muslims to differ from non-Muslims in appearance. So he instructed them to wear caps or turbans. Islam imposes no restriction on wearing shirts, pents, single long robe, stockings, socks and sandals. So far as possible, a Muslim should avoid the imitation of the culture of other nations to keep up the individuality of Muslims. Imitation of dress of people of other religions is strictly forbidden in Islam, for it would mean assuming their likeness. The imitation of one another represents a deviation from the course of nature and is symptomatic of a diseased mentality. A person who adopts the dress

of a man or woman belonging to another nation betrays deep inferiority feelings. It is contemptible. This behaviour is highly reprehensible. An imitator is like the liquid which assumes the shape of its container. This attitude is severely censured by Islam because it inculcates the germs of unstable nature and character into the heart and soul of the believer. The person who abandons the dress of his ancestors and adopts the garments of the alien nation, is unworthy to be called the member of that nation to which he belongs. Islam strongly condemns this irrational attitude of imitating others. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace blessings of Allāh be upon him) said: Whosver imitates (the people of) a nation, he belongs to them (alien nation). *(Ahmad)*

It is unlawful for a person to use such garments which expose his private parts in a sitting posture. It is narrated by Jābir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade eating with the left hand or walk with one sandal or wrap himself completely leaving no opening for the arms (to draw out) or support himself when sitting with a single garment wrapped round his knees which may expose his private parts. *(Muslim)*

Ornaments and Hair Dressing

History bears ample testimony to the fact that downfall of any nation is always due to swank and

luxurious living. The nation rises to its climax when its member live simple and lead a hard life free from all kinds of ostentation. But when they are given to luxuries, the springs of creative energy dry up in them and they dash to the ground like a house of cards. Love for fashion plays a vigorous role in the destruction of any society. Craving for swank living and displaying fashion to the people, becomes a source of attraction. This leads to corruption and ultimately corrodes the society. Women are generally fond of fine embroidered clothes and ornaments which display embellishment. Islam does not impose any restriction on the use of gold bangles, ear-rings, necklaces and other ornaments. As the use of these ornaments sacrifice the principle of simple living, Islam strongly condemns an excessive love for them. It is reported on the authority of 'Uqba bin 'Amir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) used to restrain those who put on gold ornaments and silken clothes and say: If you love golden ornaments and silken garments of Paradise, do not use them in this world. (*Nasā'i*)

It is unlawful for males to wear ornaments made of gold except a silver ring. The Holy Prophet (peace and blessings of Allāh be upon him) wore a silver ring which served the purpose of seal for impression on letters and documents. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) used a seal of gold. He put

it on in his right hand. Then he threw it off and afterwards took a silver seal on which was engraved Muhammad, the Apostle of Allāh.

(*Agreed upon*)

'Ali (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) took silk and placed it in his right hand. Then he took gold and placed it in his left hand and said: These are unlawful for the males of my nation. (*Ahmad*)

It is unlawful for a woman to wear sound making ornaments. Ibn Zubair (Allāh be pleased with him) reported that a slave girl went with the daughter of Zubair to 'Umar bin al-Khattāb (Allāh be pleased with him) and she was wearing sound making ornaments in her feet. 'Umar (Allāh be pleased with him) cut them into pieces and remarked that he had heard the Apostle of Allāh (peace and blessings of Allāh be upon him) as saying - There is a devil with every sound making ornament.

(*Abū Dāwūd*)

The Holy Qur'ān says:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوا إِلَى

اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝

"Let them not stamp their feet so as to reveal that what they hide of their adornment. And turn unto Allāh together, O' believers, in order that may succeed". (24 : 31)

Hair Dressing

The Holy Prophet (peace and blessings of Allāh be upon him) has stressed upon his followers to lead decent lives which may enable them to mix honourably with other members of the society. They should neither become an object of opprobrium nor buffoonery on account of their fantastic appearances and garments. Islam does not object to keep long hair. It is also permissible to shave the head completely. It is, however, prohibited to get shaved a portion of the head leaving the rest unshaved. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) forbade *Qaza'* which means having a part of a boy's head shaved and leaving the rest unshaved. *(Muslim)*

It is unlawful for a woman to get her head shaved. It is reported by 'Ali (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited a woman to shave her head. *(Nasā'i)*

It is not proper to keep long locks of hair in front of the head or at its back. It is allowed to t of hair from the vertex of the head but the parting of hair inclined to one direction has not been recommended. It is quite lawful to comb the hair in order to keep them neat and clean. It is narrated on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Whoso

keeps hair, he should honour it (it means cleaning, anointing and combing the hair). *(Abū Dāwūd)*

It is unlawful to add artificial hair to one's head or to pluck the eye-brows. It is narrated by 'Ā'isha (Allāh be pleased with her) that a girl of the Anṣār was married. She had lost her hair due to hyacinth. They (her relatives) thought of adding false hair to her head. They asked the Apostle of Allāh (peace and blessings of Allāh be upon him) about it ; whereupon he cursed the women who added false hair.

(Muslim)

The combing of hair is lawful but the frequent use of the comb is undesirable. It is reported on the authority of 'Abdullāh (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) prohibited combing except on every second day. *(Tirmidhi)*

It is lawful to have tufts of hair on the head but these must be cleansed and dressed properly. It is reported on the authority of 'Atā' bin Yasar (Allāh be pleased with him) that once the Apostle of Allāh (peace and blessings of Allāh be upon him) was within the Mosque when a man with dishevelled hair and beard entered the mosque. The Holy Prophet (peace and blessings of Allāh be upon him) pointed at him with his hand as if he was directing him to arrange his hair. The man complied with his orders and turned up. Whereupon the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Is it not better than that one of you who come with dishevelled hair as if he is a devil. *(Malik)*

Application of Perfume and Antimony

It is lawful to apply eye-paint and perfume. It is reported on the authority of Ibn ʻAbbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Paint eye with antimony because it brightens the eye sight. (*Tirmidhi*)

ʻĀ'isha (Allāh be pleased with her) reported : I used to apply a perfume which we found best, to the Holy Prophet (peace and blessings of Allāh be upon him). Afterwards I perceived fragrance of perfume in his head and beard. (*Agreed upon*)

It is unlawful for females to use perfume while they are moving about in public. It is an abominable act to use perfume mixed with spirit.

Beard, Moustache and Hair of Private Parts

The Holy Prophet (peace and blessings of Allāh be upon him) kept his beard. Beard enhances the beauty of the males and lends gravity and respect to their appearance. The beard should neither be too long nor too short. According to some jurists the size of the beard should be upto the length of four fingers joined horizontally.

It is undesirable to trim the beards like the tails of pigeons but it is permissible to take off hair from the beard. ʻUmar bin Shuʻaib (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) used to clip some hair of his beard from its length and breadth. (*Tirmidhi*)

It is lawful in Islam to dye the beard red with henna-leaves but blackening the hair is strictly

prohibited. It is reported on the authority of Abū Dharr (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : The best thing with which grey hair should be dyed is *henna* or *katam*. (*Nasā'i*)

Anas (Allāh be plesaed with him) reported that the Holy Prophet (peace and blessings of Allāh be upon him) prohibited a man from the use of saffron (to blacken the hair). (*Agreed upon*)

It is improper to pluck out grey hair in old age. 'Umar bin Shu'aib (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Do not pluck out grey hair because it is a source of light for the Muslim. Whoever has a grey hair (in state of Islam) Allāh will write for him a merit in exchange and remove a sin from him in exchange and raise his rank. (*Abū Dāwūd*)

Moustaches should be shaved or trimmed. The long moustaches may make the food and drink injurious to health. Moreover the face with long and thick moustaches inspires awe and displays arrogance. For this reason the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Shave the moustaches and let the beards grow. (*Agreed upon*)

It is also reported by Zaid bin Arqam (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Whoso does not trim his moustaches is not of us. (*Nasā'i*)

CHAPTER 5

LAWFUL AND UNLAWFUL MEANS FOR THE ACQUISITION OF WEALTH

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ ـ

O' Believers ! Devour not each other's property by unlawful methods. (4 : 28)

Acquisition of Wealth

Islam has not given a free license to its followers to make fortune by adopting whatever method they like. Wealth may be acquired either by earning or through inheritance or gift. No person has the privilege to profit at the cost of any other person of the Community. Only such transactions are permissible in which all concerned parties are mutually benefited in a just manner. The general injunction of the Holy Qur'ān in this respect is as follows :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ
تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوْٓا اَنْفُسَكُمْ ط اِنَّ اللّٰهَ
كَانَ بِكُمْ رَحِيْمًا ۝ وَمَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّظُلْمًا فَسَوْفَ
نُصْلِيْهِ نَارًا ط وَكَانَ ذٰلِكَ عَلَى اللّٰهِ -

O' believers ! Devour not each other's property by illegal methods unless there be a trafficking among you by your own consent ; and do not bring ruin upon yourselves. Surely Allāh is Merciful to you. And whoever shall do this maliciously and wrongfully, We will in the end

cast him into the fire ; for this is easy with Allāh. (4 : 28, 29)

Acquisition of wealth by the individual whether male or female is recognized by Islam as one of the basic laws regulating human society. The Holy Qur'ān says :

لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا ط وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ

For men is the benefit of what they earn ; and for women is the benefit of what they earn. (4 : 32)

It is incumbent upon every sane and grown-up man or woman to earn livelihood by lawful means. It is reported on the authority of 'Abdullah bin Mas'ūd that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Endeavours to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory. (*Baihaqi*)

Lawful Sources of Earning

There are various lawful sources of earning. Some of those are mentioned below :

Jihād (Holy War) : This is the best method for acquiring wealth both spiritual and temporal. If victory is won, enormous booty is attained and vast land is taken into possession. In case of martyrdom, Paradise is awarded. Jihād should be carried out

with pure motive to establish the kingdom of Supreme Lord on the earth.

Service and Handicraft : Money may be earned by adopting various methods such as clerical, teaching, medical and technical profession. The money earned with the sweat of one's brow is the purest. It is reported on the authority of Al-Miqdām that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : No one has ever eaten better food than what he eats as a result of the labour of his hands. Allāh's Prophet Dāwūd (peace be upon him) used to eat from what he had earned with his hands. (*Bukhāri*)

Exploitation of Natural Resources

A man may earn his livelihood by applying his intelligence and labour to the exploitation and utilization of the resources of nature. He is impelled to such activity by the physical need to get the sustenance. He is spurred on to pursue this activity further and further by his innate desire for more amenities and comforts. Allāh gifted man with intelligence and capability of labouring. He laid bare before the human beings the vast resources of nature and encouraged the fullest exploitation of them. The Holy Qur'ān affirms :

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ إِلَىٰ حِينٍ ۝

On earth will be your dwelling-place and your means of livelihood (*mata'*) for a time. (2 : 36)

Again the Holy Qur'ān says :

اَللّٰهُ الَّذِیْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِیَ الْفُلْكُ فِیْهِ بِاَمْرِهٖ وَلِتَبْتَغُوْا

مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ۔

It is Allāh Who has subjected the sea to you, that ships may sail through it by His Command, that you may seek of His bounty and that you may be grateful. (65 : 12)

From the religious point of view the resources of nature have been described as a bounty of the Creator. Its utilization has been fully approved by Him. It constitutes a primary factor in economic activity and production of all kinds.

Trade and Commerce

The trade and commerce undisputedly play a very important role in the acquisition of wealth. The Holy Qur'ān says :

اَحَلَّ اللّٰهُ الْبَیْعَ ۔

Allāh has made trade lawful. (2 : 275)

The Holy Prophet (peace and blessings of Allāh be upon him) has laid a tremendous emphasis on taking up trade as the noblest profession. The merchants who are pious, honest and generous shall attain a respectable position in this world and in the Hereafter. It is reported on the authority of Abū Sa'id that the Messenger of Allāh (peace and blessings

of Allāh be upon him) said : The truthful and trusty merchant will associate with the Prophets, the upright and the martyrs. (*Tirmidhi*)

Honesty and fair-dealings are the secrets of success in every matter but these are particularly the principal things which are highly essential for prosperous commercial transactions. The dishonest merchants are sure to fail in the long run whereas the honest dealers are crowned with prosperity and success. Every honest trader should be strict and impartial with regard to weights and measures. He should observe the same weight and measurement both for the sale and purchase of commodities. The Holy Qur'ān instructs :

اَوْفُوا الْكَيْلَ وَلَا تَكُوْنُوْا مِنَ الْمُخْسِرِيْنَ ○ وَزِنُوْا بِالْقِسْطَاسِ

الْمُسْتَقِيْمِ ○ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِى الْاَرْضِ

مُفْسِدِيْنَ ○

Give a full measure and be not of those who diminish ; and weigh things with a right balance. Wrong not mankind in their goods and do not do evil, making mischief in the earth.

(26 : 181-183)

Again the Holy Qur'ān says :

اَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ

But observe the measure strictly, nor fall short thereof

(55 : 9)

It is undesirable to resort to excessive swearing in order to strike bargain and sell commodities. This practice is prohibited because too much swearings involve many falsehoods which once detected will divert customers from the shop and the prosperity of the business will continue to deteriorate. It is reported on the authority of Abū Qatada that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Avoid much swearing while transacting business because it produces a ready sale but blots out the blessings. (*Muslim*)

Basic Conditions in Trade

(*a*) The things which are sold and the money which is paid as their price should be acquired lawfully and clearly specified.

(*b*) The articles should not be sold before taking them into possession. The Holy Prophet (peace and blessings of Allāh be upon him) warned the Muslims against indulging in forward transactions. He said : Whoever buys cereals, shall not sell them until he has obtained their possession. (*Muslim*)

(*c*) Goods and commodities should be sold in open market so that the buyer and the seller should be fully aware of the state of market. Both the parties should not take undue advantage of the conditions and prices prevailing in the market.

(*d*) One should not deal in those commodities of which use is prohibited in Islam. For example there

can be no trade in intoxicants, swine, dead bodies of animals and idols. A devout Muslim merchant should not even traffic in thin and transparent stuff of cloth for ladies because the use of such dress is unlawful. One cannot carcass of an animal. He can, however, flay its skin which can be used for making shoes.

Unlawful Devices of Earning

Monopoly : Monopoly means concentration of supply of commodities of any kind in a few hands with a view to creating an artificial scarcity and rise in prices. As this practice leads to the exploitation of the consumers, it has, therefore, been declared unlawful in Islam. Ma'mar reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : If anyone accumulates stocks of grain till the price rises, he is a sinner. (*Muslim*)

It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : If anyone withholds grains for forty days thereby desiring a high price, he has renounced Allāh and He (Allāh) has renounced him. (*Razin*)

Grains and food-stuffs are connected with the rights of everyone. So the withholding of them from sale is an act of invasion of the general rights of mankind. A person is, however, allowed to monopolise the produce of his own lands to meet his requirements.

Munabadha and Mulamasa : Munabadha (منابذه) means that a man throws his cloth to another and the other throws his cloth to the first and thus the contract is confirmed without inspection, or mutual agreement. *Mulamasa* (ملامسه) means that a man touches another's garment or cloth or anything else without turning it over.

Both these forms of business have been declared unlawful because the purchasers are not offered an opportunity to examine the things to be purchased. As these bargains are likely to prove unduly disadvantageous to one side, the Holy Prophet (peace and blessings of Allāh be upon him) has expressly prohibited them. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade (two types of transactions) *mulamasa* and *munabadha*. (*Muslim*)

No doubt Islam recognises barter system of trade but it has prohibited all forms of transactions which admit of fraud in the least degree. It has been impressed on the traders that defective and worthless goods should not be given in exchange for good ones and if there is a defect in the commodities for sale, it must be made manifest to the buyer.

Muzabana : It is the exchange of fresh fruit for dry ones in a way that the quantity of the dry fruit is actually known or fixed but the quantity of the fresh fruit to be given in exchange is guessed while it is still on the trees. As the quantity of the fruit on

the trees cannot be definitely determined, the Holy Prophet (peace and blessings of Allāh be upon him) has forbidden this exchange. It is applicable to fruit, corns, etc. Ibn ʻUmar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade *muzabana* (مزابنة) which means that a man sells the fruit of his gardens if it consists of palm-trees, for dried dates by measure ; or if it consits of grapes for raisins by measure or if it is corn, he sells it for a measure of corn. He (the Holy Prophet) forbade all that.

(*Muslim*)

Muʻāwama (معاومة) : It is the sale of an expected quantity of fruit on the trees for a period of one, two or three years even before it has made its appearance. It is forbidden because it is a leap into the dark. Such transaction may result into bitterness and frustration.

Jābir (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade selling fruit years ahead and commanded that unforeseen loss be remitted in respect of what is affected by blight. (*Muslim*)

ʻAbdullah bin ʻUmar narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade the sale of fruit till they were clearly in good condition, forbidding it both to the seller and to the buyer. (*Agreed upon*)

Baiʻ al-Gharar and Ḥabal al-Ḥabala : It is unlawful to sell a thing which is neither in posses-

sion nor in control *e.g.*, birds in the air or fish in the water, foetus in womb. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade the transaction called *ḥabal al-ḥabala* whereby a man bought a she-camel which was to be the off-spring of a she-camel and which was still in its mother's womb. (*Bukhāri*)

Bai' al-'Uryan : It is unlawful to get a thing against a nominal advance on the condition that if the bargain is struck, the advance will be adjusted and if the bargain is cancelled, the seller will not return the advance.

Bai' al-Ḥasat: While making bargain the purchaser tells the seller that when he will throw a pebble on his goods, the sale contract will be confirmed. The seller should tell the purchaser that a thing on which he throws the pebble, will be sold to him. This hit-and-miss type of sale contract leads to injustice and is consequently forbidden. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade a transaction determined by throwing stones and the type which involves some uncertainty. (*Muslim*)

Bai' alal-Bai' : Sometimes an uninterested third person raises the price of a commodity in the presence of an intending buyer so as to dupe him. This practice is expressly forbidden because it aims at upsetting the bargain. Sometimes one seller points

out some defects in the goods of the other seller and sells his articles offering lower rates. It is also unlawful for in such transactions a Muslim sells or purchazes in opposition to his brother. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: A Muslim should not enter into transaction in opposition to his brother, nor should he send proposal over and above the proposal of another except when he gives permission. (*Muslim*)

Bai' al-Mudtar : It is unlawful to buy a thing forcibly when the owner is compelled to dispose it of under the stress of circumstances. It is unbecoming on the part of the purchaser to take undue advantage of the seller's helplessness. It is reported on the authority of 'Ali (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade a forced contract, one which involves uncertainty and the sale of fruit before it is ripe. (*Abū Dāwūd*)

Muḥagala, Thunnayā and Mukhābar : It is unlawful to sell corn in exchange of a like quantity of wheat by conjecture. This practice is called *Muḥagala*. *Thunnayā* and *Mukhābar* are also forbidden in Islam. *Thunnayā* is the sale of fruit upon trees after leaving some fruit from the subject-matter of sale. *Mukhābara* means renting land for a third and a quarter of the produce. It is a kind of lease and tenancy. It is reported on the authority

of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade *Muḥāqala*, *Muzābana*, *Mukhābara*, *Mu'āwama* and *Thunnaya* but gave licence for *'araya* (a palm tree assigned by its owner to another who is needy to eat its fruit for a year. It is said that a poor man who has no money to buy fresh dates may buy the fruit on a palm-tree for dry dates).
(*Muslim*)

Sale of Dogs and Cats : It is unlawful to earn money by selling dogs and cats. The earnings of a prostitute is also illegal. The earnings of cupper are not absolutely forbidden but those are strongly disapproved. It is reported on the authority of Rafi' bin Khadij that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The worst earning is the earning of prostitute, the price of a dog and the earning of a cupper. (*Muslim*)

It is not permissible in Islam to withhold and sell excess of water and deny the opportunities of its use to other people. If water is withheld that would go a long way in hindering the growth of herbage which forms fodder for the animals. Jābir (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade the sale of superfluous water. (*Muslim*)

One is not permitted to sell water when there is no other alternative arrangement for drinking water.

Cultivation

Cultivation is also lawful occupation to acquire wealth. This is one of the most important occupation for the production of food with which all animates sustain themselves. Stoppage of cultivation results into famine and starvation. All the inhabitants of the world should be highly indebted to the tillers of soil because they grow corn for them. The occupation of cultivation is highly meritorious. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Never does a Muslim plant trees or cultivates land ; and birds or a man or a beast eat out of them but that is a charity on his behalf. *(Muslim)*

The land owner who is unable to work himself, may enter into contract to carry on the work of cultivation to receive a part of the produce. Abū Ja'far reported that there was not in Medina any house of the emigrants but they cultivated land on one-third or one-fourth of the produce, 'Umar (Allāh be pleased with him) employed people for cultivation on condition if he supplied the seed from his pocket, he should have one-half of the produce and if they (cultivators) supplied the seed, they should have such and such portion. *(Bukhārī)*

The owner of the land and the cultivator may arrive at an agreement according to which whatever is obtained from the land should be divided among

the both in such proportion as may be determined. Islam prohibits the lease of such land as does not produce rich crops because in these circumstances the cultivator suffers a loss and his labour does not bear fruit. Barren land should be brought under cultivation for wages. It should not be given on rent. *Muzara'a* (letting out of land to the cultivator on basis of definite share) is unlawful in Islam because there is doubt in it. Jābir (Allāh be pleased with him) reported that Allāh's Messenger (peace and blessings of Allāh be upon him) said : He who has land should cultivate it himself or let his brother cultivate it and he should not give it on rent.

(*Muslim*)

Some of the Traditions indicate that leasing out of land is not strictly prohibited. The Messenger of Allāh (peace and blessings of Allāh be upon him) has expressed his disapproval against a certain form of renting in appreciation for the spirit of sacrifice for a brother-in-faith. If a man lends his land to his brother and a calamity overtakes him, it is not desirable to take a share in the produce. It will be an act of magnanimity and large-heartedness. It is desirable to grant remission in the payment of yield stricken by calamity. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) commanded to make deduction in the payment of that stricken with calamity. (*Muslim*)

Anas (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be

upon him) as saying: If Allāh does not fructify them, is it lawful for one of you to take the wealth of his brother.

(*Muslim*)

All sorts of malpractices in *Muzara'a, Mukhābara* and *Muhagala* have been prohibited in Islam. Sometimes one has no alternative but to follow these systems partly and they are legalized under the stress of unavoidable circumstances. For instance some people hold this view that it is only the labour that is entitled to get the whole produce from the land and the landowner has no share in it. In case, this system is implemented it will create serious troubles for those aged people, widows, infants and small orphans who cannot cultivate the land themselves and have to depend upon the cooperation and assistance of others. Under this condition it is permissible to lease out the land and get the share from the cultivators but they should be treated kindly and benevolently.

Mortgage : Rihan (pawn or mortgage) means detention of a thing on account of a claim which may be satisfied by means of that thing in case of default. It is unanimously legal. It is reported on the authority of 'A'isha (Allāh be pleased with her), that the Messenger of Allāh (peace and blessings of Allāh be upon him) purchased food grains from a Jew upto a fixed term and he kept his coat of mail of iron in pawn.

(*Agreed upon*)

It is unlawful for the pawnee to use the

mortgaged property except in exchange of paying rents.

Industry : Industry is also a lawful source of acquiring money. The Muslims invented machines to manufacture articles and commodities for daily use. The industrialists are allowed to set up mills and earn money but exploitation of the labourers is strictly prohibited. They should be paid reasonably and promptly. It is reported on the authority of ʻAbdullah bin ʻUmar that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Pay the labourer his wages before his sweat dries up. (*Ibn Majah*)

Only lawful things should be manufactured in the mills. The income is illegal when the work to be done is unlawful.

Acquisition of Wealth Through Inheritance

Inheritance is that property and wealth which falls to the lot of the heirs of a dead person. It plays an important role in the distribution of wealth because inequitable provision for inheritance brings about inequality in the society and widens the gulf between the high and the low. According to the Islamic law of inheritance the wealth should be kept in circulation as far as possible and it should not be monopolised by a few individuals. The Holy Qur'ān affirms :

لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنكُمْ

Let it not be in circulation among the rich only.
(59 : 7)

It is unlawful to accumulate wealth by depriving the others of their legal rights. In order to maintain the proper circulation of wealth various measures have been recommended to be adopted. Zakāt has been imposed upon the accumulation of wealth beyond certain limits, voluntary charity is encouraged, laws of inheritance has been formulated and restrictions are placed upon the right of bequests.

According to the law of inheritance suitable shares are allotted to all the nearest kindred in the property of deceased person.

After the payment of debts and execution of the will, if any, the shares of the parents and husband or wife shall be first taken out, after which the rest of the property shall go to the children, the son having double the portion of the daughter, if there are no children and there are brothers and sisters, one-sixth if there is one brother or sister, one-third, shall go to them, if the deceased neither leave children nor parents, the whole of the property after the husband's or wife's share has been taken out, shall go to brothers or sisters, and if there is a single female daughter or sister, she shall take one-half of the property, a single brother following the same rule, and if there are two or more daughters or sisters, they shall take two-thirds and residue will go to the nearest male relatives. (*Bukhārī*)

Unlawful Co-sharer of Inheritance

1. One who has murdered his predecessor willingly or unwillingly is not entitled to have share in inheritance. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The murderer shall not inherit. (Here murderer signifies the person who commits murder of his kindred whom he will inherit).

(*Tirmidhi*)

2. Those who have different religion, cannot become lawful heirs of the deceased. Usama bin Zaid reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No Muslim inherits a polytheist, nor a polytheist inherits a Muslim. (*Agreed upon*)

Similarly the people of two different religions shall not inherit from one another. (*Ibn Majah*)

3. A fugitive slave who has fled away from his master cannot inherit the property of the deceased. The bastard child is not entitled to inherit. It is reported on the authority of 'Amr bin Shu'aib that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whoso fornicates with a free woman or a slave-girl, the issue is an illegitimate child. He shall neither inherit nor be inherited.

(*Tirmidhi*)

Bequest

The will that is made by a person before his death allotting some portion of his property to person whom he nominates is called bequest. It is quite lawful in Islam provided the other heirs agree to it. The Holy Qur'an says :

يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ
حِينَ الْوَصِيَّةِ

O' Muslims ! When death draws nigh to one of you and he or she wishes to make a will, he or she should call to witness two trustworthy persons from among you. (5 : 106)

The bequest shall be limited to one-third of the property so that the heirs may not be deprived of their share of inheritance. According to the law of inheritance a non-Muslim relative does not acquire the right of inheritance in the property of a dead Muslim relative but for such persons a bequest if made, is lawful on the basis of the following Verse :

لَا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُوكُمْ مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا إِلَيْهِمْ ط إِنَّ اللَّهَ
يُحِبُّ الْمُقْسِطِينَ ۝

Allāh does not forbid you respecting those who have not made war against you on account of your religion and have not driven you out of your homes, that you show them kindness and deal with them justly. Surely Allāh loves the doers of justice. (60 : 8)

Unlawful Methods of Earning

All unlawful means of acquiring wealth have been denounced in Islam. Those who are indulged in unlawful earnings, shall not enter Paradise. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Flesh which has grown out of what is unlawful, will not enter Paradise but Hell is more fitting for all flesh which has grown out of what is unlawful. (*Ahmad*)

It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoso purchases a cloth with ten dirhams wherein one dirham is unlawful, Allāh, the Almighty shall not accept his supplication so long as it will last upon him. (*Ahmad*)

Earning from the following sources are unlawful :

Gambling

The Arabic equivalent to gambling is *Maisir* which literally means "getting something easily without working." It is unlawful in Islam to

derive monetary gain too easily without making least efforts. The most familiar form of gambling among the Arabs in the Age of Ignorance was gambling by casting of lots by means of arrows drawn from a bag. Some were blank and those who drew them got nothing whereas others indicated prizes. It depended on pure luck whether one got anything or nothing. The principle on which objection to gambling is based is that you gain what you have not earned or lose on a mere chance. Dice, lottery, prize bonds and betting on horse-races are to be held within the definition of gambling.

Usurpation of Property

Usurpation means snatching away the property of another forcibly without the consent of the owner. Usurpation is unlawful because any person wilfully usurping the property of another is held to be sinner and criminal. The basic object of Islam is peace and it is disturbed by encroachment of the rights of another. It is an act of oppression to take into possession anything forcibly. It has been strongly forbidden to seize land and other things without legitimate right. It is reported on the authority of Sa'id bin Zaid that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who took a span of earth wrongly would be made to wear around his neck seven earths on the Day of Resurrection. (*Muslim*)

Abū Huraira (Allāh be pleased with him) repored that the Apostle of Allāh (peace and blessings of

Allāh be upon him) said: Behold! Oppress not. Behold! the property of a man is not lawful except with his voluntary consent. (*Baihaqi*)

Usurpation is nothing short of plunder. It is unlawful because it deprives one's own hard acquired earning. It is reported by 'Abdullah bin Yazid that the Messenger of Allāh (peace and blessings of Allāh be upon him) prohibited plunder and physical mutilation. (*Bukhāri*)

Theft

Theft is another device for acquiring wealth. It is unlawful in Islam because it deprives a man of his belongings without any justifiable reason. Moreover it causes unrest in the society. The thieves are menace to the society and are looked upon as a source of terror. In order to crush the tendency of stealing, the Holy Qur'ān has ordained strict measures. It says:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا

مِنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝ فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

And as for the thief, both male and female, cut off their hands as a punishment for what they have done; an exemplary punishment from Allāh, the Mighty, the Wise. But whoso repents

after his transgression and amends himself, Allāh shall turn to him mercifully for Allāh is Forgiving, Merciful. (5 : 38, 39)

There is no cutting of full hand in case a meagre amount or anything insignificant is stolen. It is reported on the authority of 'Ā'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The hand of a thief shall not be cut off except for one-fourth of a dinar and upward. *(Agreed upon)*

Beggary

Some people adopt beggary as a profession to earn money. It is a nuisance which has been strongly condemned in Islam. The beggar loses reliance upon Allāh. He turns towards his fellow-men instead of turning to Allāh for assistance. Every believer should have firm faith in Allāh as his Sustainer and should not lower himself before any one except Allāh Who is responsible to provide him with sustenance. The Holy Qur'ān says :

وَمَنْ يَتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهُ

And whoever trusts in Allāh, He is sufficient for him. (65 : 3)

The beggar humiliates himself before his fellow creatures and puts the other persons on the horns of dilemma whether they should pay or not. The man

who is begged of, feels annoyance because unnecessary trouble is inflicted upon him.

Lawful Begging : Begging is lawful for a man whose everything has been destroyed by flood, earthquake, erosion of river, war, famine, etc. It is lawful for the man to beg if he is disabled and incapable to walk, see or work. A man who is seriously ill and requires immediate relief may lawfully beg. A poor widow or a rich man who falls in distress and has nothing at his disposal to keep the pot boiling, may beg.

Unlawful Begging : It is not permitted to beg with the intention of increasing wealth. The man who beats drum, sings songs and dances after wearing the female dress is a sinner. The money which is earned in this way is unlawful.

Begging is unlawful for the solvent who is stout and strong. He should earn his livelihood by labouring hard. It is reported on the authority of 'Abdullah bin Mas'ūd (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Begging is neither permissible for the solvent nor for one who is stout and strong, except for one who has got pressing poverty or destroying debt. And whoso begs of men to increase his wealth, will have scratches on his face on the Resurrection Day, and hot stone of Hell will he devour. So whoso likes, let him beg little ; and whoso likes, let him beg much. (*Tirmidhi*)

The deserving beggar must not be turned away by any man without giving anything in charity however insignificant it may be. The Holy Qur'ān says :

وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ۝

As for the beggar, do not drive him out.

(93 : 10)

Foretelling

Some men earn money by adopting the profession of palmistry and astrology. The fore-tellers claim to possess the knowledge of the future but none knows it except Allāh. Fore-telling is unlawful and he who goes to the sooth-sayer is the cursed one. The seeker as well as the sought are transgressors. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoever acquires a branch of the science of astrology for a purpose other than that for which Allāh mentioned, has indeed acquired a branch of sorcery. An astrologer is a sooth-sayer and a sooth-sayer is a sorcerer and a sorcerer is an unbeliever. (*Rāzin*)

Ḥafṣa (Allāh be pleased with her) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Whoever comes to fortune-tellers and asks him about something, his prayer is not accepted for forty nights. (*Muslim*)

Music

Some people become musicians to earn their livelihood. There is a great difference of opinion among the principal jurists with regard to the legality of music. Imām Mālik holds it unlawful whereas Imām Shāfi'i and Abū Ḥanifa maintained that it is abominable. The right decision on this matter is that song is in itself lawful but it becomes unlawful or abominable according to its contents and motives. War-song is unanimously lawful because it excites heroism and valour in the minds of the soldiers striving in the way of Allāh. The religious songs in the praise of Allāh and Muhammad (peace and blessings of Allāh be upon him) are also allowed. It is an admitted fact that song is the best way to stir up the heart and set it in motion in the path of love of Allāh. It is lawful to sing mourning songs by way of repentance over sins committed by one but it is quite unlawful to sing mourning songs in the memory of your deceased relatives or friends who expired in the past because mourning for the dead is allowed for three days only. It is lawful to sing decent and joyful songs on marriages and festivals of *'Ids*. The beating of *daf* is also allowed. It is reported on the authority of 'A'isha (Allāh be pleased with her) that Abū Bakr (Allāh be pleased with him) came to her when there were two girls near her in the days of Mina. They were beating *daf*. They were singing what the *Anṣār* sang on the Day of Bu'ath. The Prophet (peace and blessings

of Allāh be upon him) was lying covered with his cloth. Abū Bakr (Allāh be pleased with him) threatened them. Then the Prophet (peace and blessings of Allāh be upon him) uncovered his face and said: Leave them, O' Abū Bakr! these are the days of festival.
(*Agreed upon*)

Bara'a narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) was digging earth on the Day of Ditch till his belly was covered with earth. He was singing. (*Agreed upon*)

It is unlawful to *say* immoral songs because they have greater probability of instigating evil passions. Similarly the performance of organized singing parties is also unlawful. It is reported on the authority of Abū Amama that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Sell not singing girls, nor buy them, nor train them and their price is unlawful. (*Ibn Majah*)

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) prohibited the price of dogs and earning of singing girls.
(*Sharh Sunnan*)

Interest and Usury

Riba or usury signifies literally "increase or addition" but in theological term it means an addition over and above the principal sum lent. It also includes an excess according to the legal standard of

measurement and weight in one of the two homogeneous articles in which such excess is stipulated as an obligatory payment on one of the contracting parties. The following are the ingredients of usurious transactions :

(*a*) The two things of exchange must be homogeneous or of the same character but differing in size, quality or measurement, for instance if silver is exchanged for silver of the same weight and quality in hand to hand transaction, it is not interest. If unequal, the excess is interest.

(*b*) If there is a stipulation or demand for the excess over and above the principal sum to be paid in future, the excess is considered as interest.

Islam stresses its followers to foster genuine brotherly love and encourage mutual cooperation. Wealth should be used for the mitigation of human sufferings. Those who charge interest, are oppressors. They have been strictly condemned in Islam.

The Holy Qur'ān says :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوٓا اَضْعَافًا مُّضٰعَفَةً ص وَّاتَّقُوا

اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

O' Muslims : Do not devour usury doubling and redoubling it and fear (the punishment) of Allāh that you may be successful. (3 : 130)

Again the Holy Qur'ān says :

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِيْ يَتَخَبَّطُهُ

الشَّيْطٰنُ مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا

وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا

Those who swallow down usury will arise on the Day of Judgment as one possessed of the devil and in a state of consternation ; that is because they say : trading is only like usury whereas Allāh has allowed trading and forbidden usury.
(2 : 275)

In another place the Holy Qur'ān says :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا بَقِيَ مِنَ الرِّبٰوا اِنْ كُنْتُمْ

مُّؤْمِنِيْنَ ۝ فَاِنْ لَّمْ تَفْعَلُوْا فَاْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ

وَاِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ اَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ۝

O' you who believe ! observe your duty to Allāh and give what remain due to you from usury, if you are believers. And if you do not, be apprised of war (against you) from Allāh and His Messenger ; and if you repent, then you have your capital (without interest) wrong not and you shall not be wronged. (2 : 278, 279)

Trading requires the use of labour and skill and elevates the morals ; usury promotes the habits of indolence, cunning and oppression. To help the down-trodden poor men in straitened circumstances is the object of the social structure of Islam and to reduce him to further straits is the end of usury. Hence usury is termed war against Allāh.

The Messenger of Allāh (peace and blessings of Allāh be upon him) has declared all sorts of usurious transactions unlawful because the charging of interest undermines the spirit of fellow-feeling and sacrifice and inculcates selfishness and miserliness in man.

Abū Sa'id al-Khudri reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying : Do not sell gold for gold, except like for like ; and do not increase something of it upon something and do not sell silver unless like for like and do not increase something of it upon something and do not sell for ready money something to be given later.

(*Muslim*)

Jābir (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) cursed the one who accepted usury, the one who paid it, the one who recorded it and its two witnesses, saying they were all alike. (*Muslim*)

It is narrated on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : On the night when I was taken upto heaven I

came upon people whose stomachs resembled houses full of snakes which could be seen from outside of their bellies. I asked Jibrā'il who they were and he told me that they were people who practised usury.

(*Ibn Majah*)

It is reported by 'Abdullāh that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: A dirham of usury a man devours consciously is thirty-six times worse than fornic-tion. (*Ahmad*)

Reasons for the Illegality of Interest

1. Ribā is unlawful because it amounts to exploitation and reduces the debtor to poverty which is a colossal inequity. The Holy Prophet (peace and blessings of Allāh be upon him) has said that a man's wealth is as unlawful to another as his blood. For this reason the extortion of wealth without lawful consideration has been illegalised.

2. The second reason for the illegalisation of interest is that debt cuts the root of one's honour in society. He is highly degraded. If interest is declared unlawful people would naturally abstain from borrowing and squandering money. In case it is made lawful, people will not hesitate in borrowing at any rate. This will bring to an end mutual sympathy and human goodliness.

3. The third reason for the unlawfulness of ribā is the fact that the money aquired by way of interest

prevents the creditor from indulging in any occupation because the creditor shall find it quite easy to acquire his livelihood from interest on cash or deferred loans. He will not engage himself in some business which entails labour. This would give a set-back to public utility and hinder the progress of the country because no country can march forward without trade, industry and craft.

4. The fourth reason for illegalisation of interest is that, in all probability, the creditor might become rich and the debtor may become poor. Mereover it divides into two classes—the high and the low. The debtors, the cultivators and the labourers rise in revolt against the money-lenders, the land owners and industrialists. This state of affairs disturbs the economic balance and peace.

The question is generally asked why Islam has forbidden interest. The answer to this question is that interest is an exploitation of helpless persons. If money is lent for consumption purposes to the poor and then excess payment is demanded from them at the time of receiving it back, it is nothing but sheer callousness.

Some critics concede that it is oppression in case money is lent to the poor for consumption purposes but when it is lent to the rich to run big enterprises and thus earn huge profits, it cannot be treated as an exploitation. If one looks deeply into the working of business transaction, it will be found that even

here the interest hits the weakest link in the chain of production—helpless labour who are the worst sufferers during the period of trade crisis.

Bribery

Bribery is also an easy way of making fortune. It is used to get some favour which cannot honestly be granted. If bribery becomes wide-spread in a country, the affair of the state go into the hands of corrupt and undesirable persons ; and they ultimately make a hash of everything. For this reason Islam has prohibited to give and accept bribes. The Holy Qur'ān says :

وَلَا تَأْكُلُوٓا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَآ إِلَى الْحُكَّامِ

لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ۝

> Consume not your wealth among yourselves in vanity nor present it to judges that you may devour a part of other men's wealth unjustly while you know the sin which you commit.
>
> (2 : 188)

It is reported on the authority of Thaubān (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) cursed the one who gives illegal gratification, accepts it : and who acts as a middle man between the two.

(*Ahmad*)

Smuggling

Smuggling is unlawful means to acquire wealth. It destroys the economy of a country. The

smugglers smuggle out what is required in the country and smuggle in what is harmful to the industry. This occupation is illegal because the smugglers use unfair devices to earn money.

Photography and Statues

Some people earn money by taking up photography statuary and portray as profession. The Messenger of Allāh (peace and blessings of Allāh be upon him) was commissioned by the Almighty Allāh to eradicate idolatry root and branch and establish His authority in the world. This is why it is unlawful to make pictures and statues of human beings and animals because they stand in the way of monotheism and prove disastrous to the cause of the perfection of the Unity of Allāh. The dealers in the pictures and statues have been strongly condemned in Islam. Their income is unlawful. It is unlawful to make or draw pictures which resemble the human beings created by Allāh. It is reported on the authority of 'A'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The most chastised of men on the Day of Resurrection will be those who create (draw pictures) like the creation of Allāh. *(Agreed upon)*

It is reported by Ibn 'Abbās (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Every painter will be in the fire. A body will be created for him for every creature (of human being), he made. It will then punish him in the Hell. If you have got no

alternative but to draw it, draw trees and what has got no life therein. (*Agreed upon*)

It is narrated on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoso makes a picture will be punished and given trouble to infuse life therein while he would not be able to do so. (*Bukhāri*)

The angels do not enter a house in which there is a picture of a human being. It is narrated by Abū Talha (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The angels do not enter a house in which there are dogs and pictures. (*Agreed upon*)

The cans bearing pictures may, however, be kept in boxes and pockets. There is not a bit of illegality in drawing the pictures of holy places, buildings, charming or tragic sights and other objects of nature. The toys for the children can be made lawfully for sale and sports. No prohibition has been imposed in this respect. Once the Messenger of Allāh (peace and blessings of Allāh be upon him) saw 'Ā'isha (Allāh be pleased with her) while she was playing with her dolls but did not object. It is narrated on the authority of 'Ā'isha (Allāh be pleased with her) that she was playing with toys when the Messenger of Allāh (peace and blessings of Allāh be upon him) asked her what those were. She replied that those were dolls. He asked : What is among them ? She replied that

was a horse. He asked : What is on the horse ? She replied that those were wings. He said : Has a horse wings ? She said : Have you not heard that Sulaimān (peace be upon him) has horses with wings ? On hearing this reply the Messenger of Allāh (peace and blessings of Allāh be upon him) smiled.

(Abū Dāwūd)

Photography is a new art of the present era. No clear-cut rule regarding its unlawfulness can be put forward. It is, however, an abominable act to get yourself photographed or act as a camera man. It is unlawful to take a snap with the sole intention of making obeisance to a certain person. It is lawful to get oneself photographed as a measure of expediency for instance for passport, identity cards etc. etc. According to the verdict of Sheikh Muhammad Najit, a Muslim jurist of Egypt the photograph taken by the camera is lawful because the rules regarding the illegality of pictures are not applicable to the photographs. These photographs are generally incomplete and are images of those who are present. They do not illustrate the imaginary figures like the creation of Allāh.

(Aljawāb alshāfi fi abāhathutaswir al-photographi)

CHAPTER VI

COMMENDABLE ATTRIBUTES AND CONDEMNABLE QUALITIES

وَالْمُؤْمِنُوْنَ وَ الْمُؤْمِنَاتُ بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ يَأْمُرُوْنَ بِالْمَعْرُوْفِ
وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ

The faithful of both sexes are mutual friends: they enjoy what is right and forbid what is evil. (9 : 71)

Commendable Attributes and Condemnable Qualities

A Few Introductory Words to the Wise

In the preceding chapter some virtues and vices have been discussed briefly. The believer should inculcate good qualities in his character and shun immoral actions. Every one should try to translate into practice all such virtues with the conviction that these are the Commandments of Allāh. These should be obeyed in such an implicit manner as the laws that govern our political and administrative system. Our consciencecness must fall in line with them and the more it conforms with them, the higher will be its spiritual eminence. All virtuous deeds should be performed and evil actions should be avoided and condemned for the sake of moral consolation and spiritual elevation. Above all the real motive behind all noble acts should be to seek the pleasure of Allāh without caring for the appreciation and criticism of the public. If moral acts are based on selfish motives and materialistic gain, they lose their spiritual effects. In case these are performed in obedience to Allāh, they become acts of devotion and assume the

colour of the attributes of Allāh. Islam teaches man to be honest, sympathetic and truthful even in adverse circumstances ignoring all sorts of expected complications. He should help others at the cost of his own interest. He should remain patient under the hardest afflictions. He must be submissive without losing his self-respect. He should display courage, meekness and honesty at proper occasions. Islam exhorts him to forgive but not in such a manner as to embolden the cirminals. Similarly Islam condemns all vices such as adultery, murder, theft, falsehood, back-biting, etc. These vices should not be practised only but these are required to be suppressed as far as possible.

Truthfulness and Falsehood

Falsehood is one of the major sins whereas truthfulness is a great virtue. The former is utter darkness whereas the latter sheds lustre like the moon. The Holy Qur'ān says :

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Truth has appeared and falsehood has vanished : surely falsehood is a thing to be vanished.

(17 : 81)

Truthfulness is a basic moral virtue which helps to cultivate many other good qualities in man. It prevents those who practise it, from falling into the pits of evils. A truthful man is honest, trustworthy, clean-hearted, God-fearing and courageous. He keeps his promise and never betrays others in connection with trusts. The Holy Qur'ān says :

يا أيها الذين آمنوا كونوا قوامين بالقسط شهداء لله ولو على
أنفسكم أو الوالدين والأقربين

Stand fast to truth and justice for Allāh's sake, though it may be against yourselves or your parents or your near relatives. (4 : 135)

يا أيها الذين آمنوا اتقوا الله وكونوا مع الصادقين

O you who believe ! Be careful of your duty to Allāh and be with the truthful. (9 : 119)

Those who believe in Allāh and the Apostle, are the truthful and faithful ones in the sight of their Lord. They shall have their reward and their light. The most hateful thing in the sight of Allāh is falsehood and consequently He curses those who are liars. It is narrated on the authority of 'Abdullāh bin Mas'ūd (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Truth is piety and piety leads to Paradise : and falsehood is transgression and transgression leads to Hell. (*Agreed upon*)

The only key to open the gate of spiritual kingdom is truth. A man guilty of numerous vices such as drinking, hypocrisy, backbiting, debauchery, etc. ; can rectify himself if he adopts the habit of speaking the truth. A man who abstains from telling a lie, becomes pious and pure. It is reported on the authority of 'Abdullāh bin 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) was questioned : Who

among men is the best? He replied: Every one who is pure of heart and truthful of tongue. They asked: We know truthful of tongue but what do you mean by pure of heart? He replied: He is pure and pious man upon whom there is neither sin, nor transgression, nor deceit nor malice. (*Ibn Majah*)

The Messenger of Allāh (peace and blessings of Allāh be upon him) said: Lie is the mother of sins. (*Bukhāri*)

One day a man addicted to drinking, theft and debauchery came to him for his refomation. The Holy Prophet (peace and blessings of Allāh be upon him) advised him to refrain from lying and directed him to see him on the next occasion. He gladly gave his consent to his advice thinking that it would not interfere with his favourite habits. One day he was served with wine. He abstained from drinking it becaues he thought it to be a shameful act to take wine and make its confession before the Holy Prophet (peace and blessings of Allāh be upon him). Similarly he gave up debauchery, stealing and many other evil habits. His promise to speak the truth saved him from committing many crimes and afterwards he could never imagine to repeat those in future.

It is unlawful to tell a lie to amuse others. It is reported on the authority of Bahar bin Hakim (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Woe to him who holds talk and talks falsehood to make people laugh thereby: Woe to him. (*Ahmad*)

When Falsehood is Permissible

It is a grave sin to tell a lie but falsehood is permissible in a few following exceptional cases :

(*a*) For bringing reconciliation among the hostile Muslims.

(*b*) For patching up differences between the wife and the husband.

(*c*) For saving the life and the honour of an innocent person from the highhandedness of tyrants and oppressors if one finds no other way to save them.

(*d*) In war.

It is reported on the authority of Asmā' bint Yazid (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Falsehood is unlawful except in three (matters) : falsehood of a man to his wife to please her, falsehood in war, falsehood in restoring peace among men.

(*Tirmidhi*)

Every word of false talk makes a black spot in the heart. It should be removed by the polish of the remembrance of Allāh. If a man goes on telling lies constantly, the black spots cover the whole region of heart and he is enlisted as a confirmed liar. The Holy Qur'ān says :

كَلَّا بَلْ سكته رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

Nay, but that which they have earned is rust upon their hearts. (83 : 14)

Islam has strongly condemned a person who

plays a double game. He is, indeed, a liar and thinks himself clever enough to befool others. Double-facedness is one of the most detestable shortcomings of the character of a person because this feature is born of hypocrisy, insincerity, cowardice and selfishness. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The worst among the people is the double faced one ; he comes to some people with one face and to others with the other face. (*Muslim*)

Kindness and Oppression

Kindness and oppression are opposite words. Kindness is one of the noble attributes of man. It leads to salvation and popularity. In order to invoke kindness from Allāh, we are bound to show kindness to His creatures. It is reported on the authority of Jarir (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : God shows no mercy to him who is not kind to people. (*Agreed upon*)

It is reported by 'Abdullāh bin 'Amr (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : God is merciful to kind people. Be kind to those on the earth, the One in the Heavens will be kind to you. (*Tirmidhi*)

Kindness is the crowning glory of one's character. One who lacks in kindness is devoid of goodness. It is reported on the authority of Jarir (Allāh pleased with him) that the Messenger of Allāh (peace and

blessings of Allāh be upon him) said: He who is deprived of tenderly feelings, is in fact deprived of good. (*Muslim*)

'Ā'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. (*Muslim*)

Kindness is an attribute of Allāh and in showing kindness, He benefits all creatures with rain, sunshine and other free gifts of nature. Similarly every believer should follow this attribute and show kindness to all without any distinction. It is reported on the authority of 'Ā'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Verily, Allāh is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness). (*Muslim*)

In certain cases where punishment has been ordained by the Holy Qur'ān, it must be inflicted upon the criminals. No mercy should be shown to them. Similarly the believers should fight tooth and nail against the aggressors and enemies of Islam. The Holy Qur'ān affirms:

وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ

And let not pity for the twain withhold you from obedience to Allāh. (24 : 2)

It is unlawful to behave wrongfully, injuriously and tyrannically towards others. The act of oppression makes dead the noble sensibilities of man and he becomes a veritable brute devoid of all compassion, sympathy and tenderly feelings. He would, therefore, be deprived of the inner light and thus plunge into the abyss of darkness on the Day of Resurrection. It is reported on the authority of Ibn ʻUmar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Oppression is the darkness on the Day of Resurrection. (*Muslim*)

Abū Dharr (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying that he reported it from his Lord, the Exalted and Glorious : Verily I have made oppression unlawful for Me and My servants too, so do not commit oppression. (*Muslim*)

Contentment

Contentment means to remain satisfied with one's lot. If a man feels contented with his possession and position, his mental peace and happiness can never be disturbed by growing wants. It is a great virtue to reconcile with one's own lot because it keeps one to be free from anxieties and worries. It fills the mind of the believer with joy, satisfaction and cheerfulness. Contentment does not prevent a man from improving his condition. He has been created and dictated to carry out some mission but it is improper for him to banker after something or the other whether accessible or not. He should not

make him miserable under the constant pressure of wants. This virtue extinguishes the flames of persistent desires and tames the unruly passions.

On the other hand avarice or greediness is an evil. It deprives one's heart of the pleasures. A really wise man is free from avarice and does not subject his will to the unlimited wants.

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Wealth is not vast riches but wealth is in self-contentment. *(Agreed upon)*

Sa'd (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Of the fortunes of the son of Adam there is his contentment with what Allāh decreed for him ; and of the misfortunes of the son of Adam, there is his giving up of seeking good from Allāh ; and of the misfortunes of the son of Adam, there is his discontentment with what Allāh decreed for him. *(Aḥmad)*

Patience and Perseverance

Patience means to deny something to oneself. It is one of the best attributes of man. Some people display patience at physical tortures whereas the others remain patient over passions and immoral tendencies. The latter bears out more rewards as compared with the former. Patience is the quality which enables one to bear many hardships with manliness and cross many hurdles. It is the

determining factor in man's life. The Holy Qur'ān affirms :

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذٰلِكَ مِنْ عَزْمِ الْأُمُوْرِ

But if you persevere patiently and guard against evil ; then that will be a determining factor in all affairs. (3 : 186)

In some other Verses the Holy Qur'ān says :

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۚ وَإِنَّهَا لَكَبِيْرَةٌ إِلَّا عَلَى الْخٰشِعِيْنَ

And seek assistance through patience and prayer ; and it is hard save for the humble-minded. (2 : 45)

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۗ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ

O you who believe : be patient and be in patience and remain steadfast and fear Allāh that you may be successful. (3 : 199)

The Holy Prophet (peace and blessings of Allāh be upon him) held a very high opinion regarding this virtue. It is reported on the authority of Ibn Mas'ūd (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Patience is half of faith. (*Mishkāt*)

Ibn 'Abbās (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Surely there are in you

two attributes which Allāh likes—patience and delay. (*Muslim*)

Life is another name of honour. One needs perseverance to achieve honour. Those who are devoid of this virtue, die an ignoble death but the glory and honour of the death of a hero who displays patience and perseverance, is magnificent.

Impatience drive away the peace of mind and charm of life. It fills it with pain and sorrow. It generally excites the mind at the sight of impending dangers and difficulties but a competent man should face those situations calmly and patiently to avert the calamities.

Justice and Equity

Justice is an attribute of Allāh. The principle of justice is to be adhered to for the elimination of all sorts of oppressions and inequities lurking in the society. This virtue introduces balance in life and makes one thing agree with another and thus produces unity and harmony among the people. It is this principle which is responsible for beauty and proportion in every form of thought and action and it keeps together a society in proper bounds. The Holy Qur'ān emphatically says :

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

Surely Allāh enjoins the doing of justice and the doing of good. (16 : 90)

يَاأَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَ

مَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ط اِعْدِلُوْا قف هُوَ اَقْرَبُ لِلتَّقْوٰى

O Muslims ! Be upright for Allāh, bearers of witness with justice and let not hatred of a people incite you not to act equitably. Act equitably that is nearer to piety. (5 : 8)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰٓى

اَنْفُسِكُمْ اَوِالْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ج اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا

O you who believe ! Be staunch in justice, bearers of witness for Allāh's sake though it be against your own selves or your parents or near relatives whether they be rich or poor. (4 : 135)

If justice is to be excluded from this world, there would be a deluge of cruelty and brutality as would sweep off the foundation of social and political structure. The life of nation depends upon justice. When there is no justice the courts become institution of cruelty. The officers start robbing and pilfering the property of the people. It foments uneasiness and agitation in the country which develops into an open revolt. The main object of Islam is to establish lasting peace, and it is impossible without justice. The Holy Qur'ān says :

وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ

And when you judge between man and man, you should judge with justice. (4 : 58)

Chastity

Chastity is the antonym of shamelessness. It is an ornament of human beings. If it is lost, all charm of one's character is spoiled. It is one of the best moral qualities which should be attained by every male in general and female in particular. The women should wear proper dress and restrain their eyes from looking upon the strangers. They must avoid every occasion of indulging in acts of immorality and celibacy. The Holy Qur'ān says :

وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۚ

Do not draw nigh to lewdness and indecencies whether opened or concealed. (6 : 152)

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ

O' Prophet ! Say to your wives and to your daughters and the women of the believers that they let down upon them their over-garments. (33 : 59)

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ

Say to the believing women that they should refrain from casting their looks upon strange men and display not the decorated parts of their

body except that appears thereof. Let them wear head-covers over their bosom. (24 : 31)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Chastity is a part of faith and faith is in Paradise; but obscenity is a part of hardness of heart and hardness of heart is in the Hell. (*Ahmad*)

Promises and Trust

Every believer must fulfil his promise at all costs. It is an act of morality allied to honesty and truthfulness. It is one of the attributes of Allāh. The injunctions of the Holy Qur'ān in this respect are very significant. It says:

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ○

And fulfil your promises; surely every promise shall be questioned about. (17 : 34)

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا

And fulfil the covenant of Allāh when you have made a covenant and do not break the oaths after the asseveration of them. (16 : 91)

It is one of the outstanding qualities of the righteous to keep their promises. The Holy Qur'ān pointing out their virtues says:

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ

وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

And those who keep their treaty when they make one and the patient in tribulation and in adversity and at the time of stress, such are they as are sincere and God-fearing. (2 : 177)

Great stress has been laid in the Traditions of the Holy Prophet (peace and blessings of Allāh be upon him) on faithfulness to agreements. False promise is one of the signs of the hypocrite and a man who does not keep his word is devoid of faith. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : There is no faith in him who has got no trust and there is no religion for him who has got no promise.

(*Baihaqi*)

It is incumbent upon the believers to keep their promise and expiation of its breach is to provide food and clothes to ten poor men or in case of default three days fasting is recommended.

Every believer should fulfil his trust. He who debases it will be doomed and he who does not misuse it will get salvation. He will command a great respect in the society in the capacity of a trustworthy man. When the Holy Prophet (peace and blessings of Allāh be upon him) was about to migrate to Medina owing to bitter persecution, he advised 'Ali (Allāh be pleased with him) in the teeth of opposition to hand over to their respective owners the trusts which were deposited with the Messenger of Allāh (peace and blessings of Allāh be upon him).

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Pay trust to one who has entrusted you and be not treacherous to one who was treacherous to you. *(Tirmidhi)*

It is highly objectionable to commit a breach of trust. 'Umar (Allāh be pleased with him) reported that Allāh's Apostle (peace and blessings of Allāh be upon him) said : When you find a man committing breach of trust in the way of Allāh, burn his commodities and beat him. *(Abū Dāwūd)*

Humility

Humility is one of the best virtues. When a man lowers himself by way of modesty, he, in fact, rises himself higher in the estimation of Allāh. A great man is not he who is born of high family but true greatness consists in piety. Greatness is due to God alone and it is His exclusive attribute. It is not fit for the servants of Allāh to behave arrogantly. It is a great blessing for humanity to live in peace and it can be established through humility. The Holy Qur'ān says :

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ۝

And make yourself gentle to the believers.

(15 : 38)

وَعِبَادُ الرَّحْمٰنِ الَّذِيْنَ يَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ
الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ۝ وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيَامًا ۝

Servants of the Merciful are those who walk humbly upon earth and when the ignorant address them, they say ; peace ! And they are servants who pass the night prostrating before their Lord and standing. (25 : 63, 64)

وَقُولُوا لِلنَّاسِ حُسْنًا

And speak to me good words. (2 : 83)

It is reported on the authority of 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : O' Men ! Be modest. Whoever is modest for Allāh, He will raise him up. He is small to himself but great to the eyes of men. And whoso is boastful, Allāh will make him low and he will then be small to the eyes of men but great to himself, till he becomes more heinous to them a dog or a pig. (*Baihaqi*)

Zaid bin Talha (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Every religion has a character and the character of Islam is modesty. (*Mālik*)

It is reported on the authority of 'A'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : He who is given his share of gentleness is given his share of the good of this world and the next and he who is deprived of his share of gentleness is deprived of his share of the good of this world and the next.

(*Sharh as-Sunna*)

Honesty

Honesty means to remain true to one's duty. It associates intimately with truth so it commands love and respect from all sections of people. Honesty produces piety, sincerity and many other virtues. It is the strong pillar on which rests the superstructure of morality.

Dishonesty is antithesis of honesty. It corrupts the purity of the mind and helps the growth of vices such as faithlessness, cheating, distrust, selfishness and hypocrisy. Honesty opens the door of heart for bringing in it the noble qualities, but dishonesty shuts the door for commendable virtues. The dishonest man develops a sense of gaining something at the cost of others. Thus he causes loss to others and turns out to be an oppressor. Consequently he becomes characterless. Honesty is the crowning glory of character. It is a precious gem and its value is more than all the riches, fame and power on the earth. A person who is truthful should be honest in his dealings with others. The Holy Qur'ān says ;

وَلَا تَبْخَسُوا النَّاسَ اَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ٥

Defraud not men in their substance nor tread the earth with criminal intentions.

(26 : 181-183)

Mercy

Mercy is the quality of high merits. All acts which are performed without the object of gaining any recompense are prompted by this virtue. The

Holy Qur'ān refers to this attribute of Allāh most frequently. As a servant of Allāh, the believer should follow his Master and try to practise mercy as best as he can. The Holy Qur'ān says :

وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً

And He put in the hearts of those who followed him kindness and mercy. (57 : 27)

وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝

Thou art the best of the merciful ones. (23 : 118)

Mercy is the one of the outstanding qualities of the believers. The Holy Qur'ān says :

مُحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

Muhammad is the Messenger of Allāh. And those with him (Muhammad) are firm of heart against the unbelievers and compassionate among themselves. (48 : 29)

The Holy Prophet (peace and blessings of Allāh be upon him) has stressed the believers to be merciful. It is reported on the authority of Jarir bin 'Abdullāh (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : God will not show mercy to him who does not show mercy to others. (*Muslim*)

Ibn 'Abbās (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of

Allāh be upon him) said : He does not belong to us who does not show mercy to our young ones and respect to our old ones ; who does not recommend what is reputable and prohibit what is disreputable.

(*Tirmidhi*)

Forgiveness

Forgiveness is a noble quality which is akin to kindness. It is exercised to do good to others. Allāh praises those who restrain anger and pardon men. The Holy Qur'ān says :

الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

Those who spend (of that which Allāh has given them) in ease and in adversity ; those who control their wrath and are forgiving towards mankind Allāh loves the good-doers. (3 : 134)

Forgiveness signifies a right to which a man is entitled but which he drops without taking revenge. It shows magnanimity of heart. It is an effective quality to win the favour of Allāh. The Holy Prophet (peace and blessings of Allāh be upon him) faced merciless persecution for thirteen years but did not even reproach his opponents. He extended general clemency to all those who were his bitter enemies. In spite of having full power in his hand he forgave all his opponents from the core of his heart and set a noble example of forgiveness for the others to

follow. He laid an emphasis on his followers to pardon others. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said that Musa (peace be upon him) asked : O' my Lord ! Who is the most honourable of Thy servants. He said : He who pardons when he is in a position of power. (*Baihaqi*)

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Charity does not in any way decrease the wealth and the servant who forgives, Allāh adds to his respect and the one who shows humility, Allāh elevates him in the estimation of the people. (*Muslim*)

Islam does not recognize every manifestation of pardon as a high morality. It is undesirable to practise unconditional pardon or non-resistance to evil-doers on all occasions. If the defaulter amends himself without harsh treatment, he may be forgiven but if he is bent upon making mischief, he must be suppressed with an iron hand. The Holy Qur'ān says :

وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ٥ وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ج فَمَنْ عَفَا وَ اَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ط

The recompense of evil is retaliation thereto ; but if a person forgives and helps the delinquent to amend, he shall have his reward from Allāh. (42 : 40)

Gratefulness

Gratefulness is one of the best virtues. Those who are grateful, shall be rewarded by Allāh. The Holy Qur'ān says :

وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ ۝

And soon We shall reward the grateful. (3 : 144)

In another verse Allāh declares :

فَاذْكُرُوْنِيْ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ ۝

So remember Me and then I shall remember you ; and be grateful to Me, and reject not Me.
(2 : 152)

Gratefulness can be expressed by heart, tongue, eyes and other bodily organs. Gratefulness of heart is to cherish good will for the entire creation. To express gratitude by tongue is to remember Allāh and recite *Tahlīl*, *Tahmid* and *Tasbih*. Thankfulness of eyes is to shed tears and restrain from looking at prohibited things. Last of all expression of gratefulness by the bodily limbs is in the form of bowing and prostration. Thankfulness to a man means repaying his kindness. It is a good act which goes a long way in winning the hearts of others. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoso has been gifted with four things, has been awarded the good of this world and the Hereafter ; a grateful

heart, a remembering tongue, a patient body over calamities and a wife who does not seek breach of trust regarding herself and his property. (*Baihaqi*)

Ungratefulness is a sin. It must be avoided as far as possible. A man who is not grateful to his fellowmen is not grateful to Allāh and the ungrateful to Allāh will be subjected to torment. The Holy Qur'ān affirms :

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝

If you are grateful, I will give you more ; and if you are thankless, My chastisement is truly severe. (14 : 7)

Sympathy and Cooperation

Unity and brotherhood of all mankind is a fundamental conception of Islam. The Muslims have been exhorted to be kind and sympathetic towards one another. The Holy Qur'ān affirms :

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

وَاتَّقُوا اللَّهَ

Sympathise and cooperate with one another in righteousness and piety and do not cooperate in sin and aggression but keep your duty to Allāh. (5 : 2)

Men formed themselves into tribes and communities and willingly came under the chain of the laws of society not only for getting assistance but to

render help, as well, to the deserving ones. All members are required to serve each other for the common comfort and welfare of the society. If this divine feeling of fellow-feeling disappears, the wheel of all social systems will come to stand still and confusion as well as distrust will prevail upon the whole social atmosphere. Selfishness will raise its head and every body will look only to his own interests. Lack of sympathy and cooperation among various individuals will hamper the progress of mankind. The believers are frequently described in the Holy Qur'ān as brethren. They have been directed to help each other. On the contrary they have been specifically prohibited from deriding others or looking down upon others with contempt. The Holy Prophet (peace and blessings of Allāh be upon him) said : Believers are in relation to one another as (parts of) a structure, one part supports another ; and he inserted the fingers of one hand amid those of the others (so as to conjoin his two hands).

(*Bukhāri*)

It is reported on the authority of Nu'mān bin Bashir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The similitude of believers in regard to mutual love, affection and fellow-feelings is that of one body when any limb of it aches, the whole body aches because of sleeplessness and fever. (*Muslim*)

Murder and Suicide

Islam attaches the greatest importance to the sanctity of human life. The man who sheds the

blood of another person, shall have to suffer the torment of Hell. The killing of one man without justification will be counted as the wholesale slaughter of humanity. The Holy Qur'ān has expressly forbidden homocide in the following Verses :

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ
حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ۝
يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيْهٖ مُهَانًا ۝

> And call not upon another god with Allāh and slay not the soul which Allāh has forbidden except in the cause of justice nor commit fornication and he who does this shall meet a requital of sin—the chastisment will be doubled to him on the Day of Resurrection and he will abide therein in disgrace for ever. (25 : 68, 69)

The gravest sin in regard to the relation of man with Allāh is associating with Him other deities and the gravest crime in regard to the relation of man with man is to take away his life without justification and the gravest crime in the sphere of morality is that a man commits fornication. Murder is a sin which shall never be forgiven by Allāh. It is reported on the authority of Abū Dardā' (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Perchance Allāh will forgive every sin except (the sin of) one who dies as polytheist or one who kills a believer deliberately. (*Abū Dāwūd*)

If one is murdered unintentionally Islam has given a right to the heirs of the murdered one to accept sufficient indemnity for murder in order to remit the death penalty for the accused. The Holy Qur'ān says :

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ
بِإِحْسَانٍ ط ذٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ

> And to whom his brother shall make remission, is to be dealt with equitably ; and to him should he pay a fine with liberality. This is relaxation from your Lord and a mercy. (2 : 178)

The heirs may even remit the bloodwit and show an act of clemency because forgiveness is regarded as a great meritorious act in Islam. In this respect the Holy Qur'ān says :

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللّٰهِ ط إِنَّهُ لَا يُحِبُّ الظّٰلِمِينَ o

> Whoso forgives and amends, he shall have his reward from Allāh. (42 : 40)

Exceptions

The murder is lawful in the following cases and no sin is attached to it :

1. Murder of a rebel, aggressive robber and an apostate.

2. Murder of a murderer who kills another person without justification.

3. Murder of a married person who commits adultery with a woman or of a married woman with a man. It is reported on the authority of 'Abdullāh bin Mas'ūd (Allāh be pleased with him) that the Messenger of of Allāh (peace and blessings of Allāh be upon him) said : It is not permissible to take the life of a Muslim who bears testimony to the fact that there is no god but Allāh and I am the Messenger of Allāh except in one of the three cases : the married adulterer, a life for life and the deserter of Islam, abandoning the community. (*Muslim*)

Apostasy in Islam implies deliberate abandonment of Islam but apostate is not immediately put to death. He should be given a fair chance to feel penitence. As an apostate is a rebel who commits high treason against the Kingdom of Heaven, he should be severely dealt with. No clemency is to be shown to him who undermines the foundation of the state and disrupt the political and social order. Similarly stern attitude must be adopted towards a person who rebels against the King of the kings. It is quite lawful to put him to death.

Adultery

Adultery or fornication has been expressly made unlawful in Islam because it is the most heinous crime which may create chaos and disorder in the society. It is an act of indecent assault on female's chastity which is her crowning virtue. The Holy Qur'ān proclaims :

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً ط وَسَاءَ سَبِيلًا

And do not go near fornication. Surely it is an indecency and evil as a method. (17 : 32)

Regarding the sentence of adultery severe punishment has been suggested because no measure short of extreme penalty can stop the offenders from committing such crimes. It is not advisable to adopt lenient attitude towards this kind of criminal because it will encourage him for doing such misdeeds in future. The Holy Qur'ān says :

الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم

بهما رأفة في دين الله

The adulteress and the adulterer, scourge you each one of them with a hundred stripes. And let not pity for the twain withhold you from disobedience to Allāh if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (24 : 2)

According to the Traditions of the Holy Prophet (peace and blessings of Allāh be upon him) the punishment prescribed for married persons is stoning to death and for unmarried persons it is one hundred lashes. It is reported on the authority of 'Ubāda bin as-Sāmat (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : When an unmarried male commits adultery with an unmarried female they should receive one hundred lashes and banishment for one year and in case of married male committing

adultery with a married female, they shall be stoned to death. (*Muslim*)

The offenders should be banished from the habitation. In the present era the purpose of banishment can be served by imprisonment.

Sodomy is one of the gravest sins. It is strictly forbidden in Islam. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whomsoever you find doing the deed of the people of Lot, kill the doer and on one whom it is done. (*Ibn Majah*)

It must be borne in mind that the world *zina* is used for illicit sexual relations whether between two persons of the same sex or between two persons either of whom is married to the third person or between two unmarried persons or between one married or one unmarried person. In English there is a difference between fornication and adultery. Fornication means illicit sexual intercourse between two unmarried persons whereas adultery means illicit sexual intercourse of two persons either of whom is married.

Hypocrisy

The word *Nifāq* (hypocrisy) is derived from *nafaqa*. According to religious terminology *nifāq* means to profess a thing and act contrary to that. The hypocrite makes a declaration of his faith in public but does not believe it from the heart. He does not put it into practice whatever he professes.

In short the tongue of a hypocrite does not correspond with his heart. Islam has strongly condemned hypocrisy. The Holy Qur'ān says :

بَشِّرِ الْمُنٰفِقِيْنَ بِاَنَّ لَهُمْ عَذَابًا اَلِيْمًا ۝

Announce to the hypocrites the tiding that they will have a painful chastisement. (4 : 138)

The hypocrite expresses faith from his tongue whereas the rust of disbelief falls upon his mind. He indulges in falsehood and treachery. He makes promise and does not fulfil it. He quarrels over trifles and commits sins frequently. He is dishonest in his dealings and betrays trusts. It is reported on the authority of 'Abdullāh bin 'Amr (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Four are the characteristics which if found in one would make him asheer a hypocrite and one who possesses one of them possesses a characteristic of hypocrisy till he abandons it. When he is trusted, he betrays trust ; when he speaks, he lies and when he makes a covenant, he acts treacherously and when he falls out, he deviates from the path of truth. (*Agreed upon*)

The sin of hypocrisy is so grave that Islam sanctions war against the hypocrites in case of their aggressive attitude. Their abode will be in the lowest stage of Hell. It is unlawful to offer funeral prayer over the dead body of a hypocrite. It may be offered if he is repentant of his fault. The parable of a hypocrite is just like a depraved goat who roams

to and fro. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The example of hypocrite is that of a roaring ewe between two flocks. It turns at one time to one and at another time to the other. (*Muslim*)

It is reported on the authority of 'Ammār (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoever has got two faces in this world will have two tongues of fire on the Resurrection Day. (*Darimi*)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Two traits cannot unite in a hypocrite ; good conduct and knowledge. (*Tirmidhi*)

Pretence and Show (*Riya*)

Riya signifies show in religious affairs to establish fame and win admiration. It is unlawful to perform religious duties with the intention of show, because Allāh and His Prophet (peace and blessings of Allāh be upon him) have strongly condemned it. It is a disease which gradually consumes virtues like fuel and a great effort is needed to eradicate it from the soil of human heart. Every believer must do his duty for the sake of Allāh to win His pleasure and nothing which is done for others instead of Allāh will bear fruit in the Hereafter. Therefore pretence, being opposed to sincerity is a dangerous enemy

living in the innermost recess of a man's heart and mind. It mars all good actions. The Holy Qur'ān says :

فَوَيْلٌ لِّلْمُصَلِّينَ الَّذِينَ هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ ٥

> Ah; Woe to the worshippers who are heedless of their prayers ; who do deeds to be seen and withhold small kindnesses. (67 : 47)

It is reported on the authority of Jundab (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoso seeks fame, Allāh will make him famous (due to humiliation) and whoso makes a hypocritical display (of his deeds), Allāh will make a show of him. (*Agreed upon*)

Show is a kind of polytheism because a man who performs religious duties, is desirous of winning the hearts of spectators instead of winning the favours of Allāh. It is reported on the authority of Mahmūd bin Labid (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The thing I fear most for you is the lesser polytheism. They asked : O' Messenger of Allāh ! What is lesser polytheism. He said : Show. (*Ahmad*)

Allāh will render null and void the acts of the fighters for the cause of religion and of the charitable man if acts are done with the intention of show. Islam stresses that all noble deeds must be done with sincerity and perfect secrecy. The man who gives

something in charity by his right hand, let not know his left hand about it. It is undesirable to prolong prayers in the presence of the other Muslims to give false impression of piety. Abū Sa'id (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Secret polytheism is very fearful. It means that a man will stand up and pray and then prolong his prayers that he may fall in the sight of a man.

(*Ibn Majah*)

It is contrary to the spirit of Islam to wear yellow or green robes made of coarse cloth for the sake of show. It is undesirable to keep long dishevelled hair and walk bare-footed. Some people walk before the public with head downwards and indulge in artificial talk to make a display of their modesty and meekness. All these practices are forbidden in Islam.

Misuse of Tongue :

Backbiting

Backbiting is an evil of tongue. It is unlawful in Islam. The Holy Qur'ān strongly condemns it by stating :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ز اِنَّ بَعْضَ الظَّنِّ اِثْمٌ

وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ط اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ

لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ط وَاتَّقُوا اللّٰهَ ط اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ○

O' you, who believe ! Shun much suspicion for verily some suspicion is a crime. And spy not neither backbite one another. Would any one of you like to eat of the flesh of his dead borther ? But you abhor it. And keep your duty (to Allāh). Lo ! Allāh is Relenting, Merciful.
(49 : 12)

Backbiting does not consist only in talking ill about a person in his absence. Its implication is very wide and it includes all those acts which go a long way in degrading a person when he is not present ; even the gesture of mockery included in the category of backbiting. This grave sin has been likened to the eating of flesh of the dead body of a brother. It is an admitted fact that a Muslim is the brother of a Muslim and as such he deserves his help and co-operation but a backbiter acts contrary to it. He eats his flesh as he is metaphorically dead because whatever the backbiter says about him, is not listened to by him. He cannot defend himself against that allegations. For this reason backbiting is strictly prohibited in Islam and one who is accustomed to this habit, shall not enter Paradise. Hudhaifa (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : A backbiter shall not enter Paradise. (*Muslim*)

It is quite lawful for the oppressed person to talk ill against the tyrant even in his absence in order to tell the people that he is being oppressed and they should manage to get the grievances redressed. One

should avoid publicising the faults and shortcomings of others in order to degrade them in the society. In case there is genuine necessity one should disclose them and if one hesitates in doing so, one would be answerable for it on the Day of Judgment. If a ruler or a person in authority commits an evil deed, it should be brought to the notice of the public because concealment in their respect will lead to the ruin of the community. Similarly if a man has to marry his daughter and investigate about the character of a person whom he intends to marry her. It is lawful for the person whose counsel has been sought to give correct information regarding him.

Backbiting is a major sin but he who listens to it is also a sinner. It is reported on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The listener of backbiting is one of the backbiters. (*Tirmidhi*)

It is an act of transgression to backbite a Muslim and to fight with him is infidelity.

(*Agreed upon*)

Abusing and Cursing

Abusing is unlawful in Islam. It creates bitterness and dissension. Sometimes it leads to bloodshed. It is highly undesirable on the part of the true believer to abuse others. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : It is not fitting for an eminently truthful man to be a reviler. (*Muslim*)

The person who takes the initiative in hurling abuses upon the other has upon his head the burden of the whole sin. If the person who is abused pays the abuser in his own coins, he is permitted to do so to check him up but the preferable attitude is to remain calm and self-possessed at this hour of trial and refrain from abusing him in return. The Holy Qur'ān affirms:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ○ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ
عَزْمِ الْأُمُورِ ○

And whoever defends himself after being oppressed, there is no blame on him. The way (of blame) is only upon those who commit atrocities upon people and indulge in subversive activities in earth unjustly. For such there is a painful chastisement; and whoever is patient and forgives—that surely is an affair of great resolution. (42 : 41-43)

It is reported on the authority of Abū Huraira (Allah be pleases with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When two persons indulge in abusing each other, it would be the first one who would be the sinner so long as the oppressed one does not transgress the limits. (*Muslim*)

The habit of invoking curse shows that one is very irritable and it undermines the spiritual and

moral health of a man and consequently loses his rank in the eye of Allāh. It is reported on the authority of Ibn 'Umar (Allah he pleased will him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: It is not fitting for a believer to be given to cursing. (*Tirmidhi*)

Curse implies self-conceit and imputation of piety to oneself which are unlawful. It returns to one who curses if it is falsely invoked upon a man. The curse upon objects of nature, innocent children and animals is strictly prohibited. It is lawful to curse the following kinds of people:

(a) It is lawful to curse the unbelievers, innovators and transgressors.

(b) It is permissible to invoke curses upon disbelievers, Kharijites, fornicators, drunkards, and the eaters of unlawful things.

(c) Some particular individuals who have been declared as the cursed men by Allāh and His Apostle (peace and blessings of Allāh be upon him) can lawfully be accursed. Pharaoh, Namrūd and Abū Jahl belong to this category. The Holy Qur'ān says:

اِنَّ الَّذِيْنَ كَفَرُوْا وَ مَاتُوْا وَهُمْ كُفَّارٌ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ
وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ۝

Surely those who disbelieve and die while they are disbelievers, there it is on whom is the curse of Allāh, and the angels and all men. (2 : 161)

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَ
أَعَدَّ لَهُمْ عَذَابًا مُّهِينًا

Allah curses those who speak evil things about Allāh and His Apostle in this world and Hereafter and He has prepared for them a disgraceful chastisement. (33 : 57)

Suspicion and Fault-Finding

Suspicion and unfair criticism are sins. One must avoid of indulging in these evils as far as possible because these may prove injurious to the healthy atmosphere of the society. As many terrible spiritual diseases spring out of these evils, Islam has forbidden suspicion and fault-finding. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Avoid suspicion for it is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the others ; and nurse no malice ; and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allāh. (*Muslim*)

Ibn 'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Do not annoy the Muslims, or revile them or seek out their faults because he who seeks out the faults of his brother Muslim will have his faults sought out by Allāh and whose faults

are sought out by Allāh will be exposed by Him even though he should be in the interior of his house. (*Tirmidhi*)

It is improper for the believer to entertain doubts and misunderstandings against another Muslim. On the other hand it is an act of worship to harbour good thoughts in relation to Muslims. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: To harbour good thoughts is a part well-conducted worship. (*Ahmad*)

Deceit

Deceit is the root cause of misfortune. A deceitful man adopts unfair devices to attain temporary gains but he can never succeed in this world and the Hereafter when his deception is detected by the public sooner or later he loses his confidence. The fineries of the materialistic world are a cause of deception for mankind but these will ruin us by diverting our attention from the remembrance of Allāh. It is unlawful for the believer to indulge in deceitful activities because Allāh does not like those who play deceit. The Holy Qur'ān says:

وَاَنَّ اللّٰهَ لَا يَهْدِىْ كَيْدَ الْخَآئِنِيْنَ ۝

Allāh does not guide the snare of the deceitful. (12 : 52)

The believer who refrains from playing deceit, shall enter Paradise. It is reported on the authority of Thauban (Allāh be pleased with him) that the

Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whose dies while he is far from pride, deceit and debt, will enter Paradise.

(*Ibn Majah*)

A deceitful man has been cursed by the Holy Prophet (peace and blessings of Allāh be upon him). It is reported on the authority of Abū Bakr (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Cursed is he who injures a believer or plays deceit with him. (*Tirmidhi*)

It is an admitted fact that war is a deception and therefore, deception is permissible in the battle-field only.

Mockery and Slandering

Decent humour is not prohibited in Islam but jests and scornful jokes are unlawful because they degrade the pious in the estimation of the people and inflict vexation upon their health. They cut off friendship at the root and give birth to the sentiments of hatred and enmity. Excessive laughing makes the heart barren of all virtues. The Holy Qur'ān has expressly prohibited to mock at others. It says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ
وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O' you who believe! Let not a folk deride a folk who may be better than they are, nor let women deride women who may be better than they are; neither defame one another nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turns not in repentance, such are evil-doers. (49 : 11)

It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Do not dispute with your brother; do not make jokes with him and do not make him a promise which you break. (*Tirmidhi*)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: A brother is the brother of a Muslim. He neither oppresses him nor humiliates him (by joking) nor looks down upon him. (*Muslim*)

Humour which is innocent and pure is permissible. Anas (Allāh be pleased with him) was the man who was sharp in hearing. The Holy Prophet (peace and blessings of Allāh be upon him) used to cut jokes with him because of his utilizing his ears fully. The Apostle of Allāh (peace and blessings of Allāh be upon him) addressed him as one having two ears. (*Tirmidhi*)

It is unlawful to speak falsely to make other people burst into laughter. Bahz bin Hakim (Allāh be pleased with him) reported that the Messenger of

Allāh (peace and blessings of Allāh be upon him) said: Woe to him who tells things speaking falsely to make people laugh thereby! Woe to him! Woe to him! (*Ahmad*)

It is strictly prohibited in Islam to accuse and slander others. Abū Sa'id (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Slander is worse than fornication. A man commits fornication and returns (in repentance) and God returns (in forgiveness) to him but the slanderer is not forgiven till his companion forgives him. (*Baihaqi*)

Pride and Self-conceit

Pride is the worst attribute of man because proud man recognizes himself as superior to others. It is unlawful because it leads to polytheism. It mars modesty and destroys noble virtues. It generates malice and hatred in mind. The proud man closes the door for all avenues of progress as no body is greater in his eyes than himself. Greatness is the monopoly of Allāh only and no human being has got any share in it. The Holy Qur'ān issues threatenings to those who are proud and haughty. It says:

قِيْلَ ادْخُلُوْا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى
الْمُتَكَبِّرِيْنَ ۝

It is said (unto them): Enter you the gate of Hell to dwell therein. Thus hapless is the journey's end of the scorners. (39 : 72)

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝

Allāh does not love any self-conceited boaster.
(31 : 18)

All Glory and Majesty belong to Allāh alone because these are the two main aspects of His Sovereignty. As these are His sole prerogatives and rights, it is unwise for the human being to feel proud of him. Abū Sa'id al-Khudri (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Glory is His lower garment and Majesty is His cloak and (Allāh says): He who contends with Me with regard to them, I shall torment him. (*Muslim*)

Asmā' bint 'Umais (Allāh be pleased with him) narrated that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: He is a bad servant who is proud and puts on airs and forgets the Most Great and Sublime One. (*Tirmidhi*)

The proud shall never enter Paradise. They shall be recorded as imperious ones and shall have a painful punishment in the Hereafter. It is reported on the authority of 'Amr bin Shu'aib (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The proud will be resurrected like specks (small ants) on the Resurrection Day in the form of men covered all round with ignominy. They will be driven to a prison in the Hell called *Bulas* with the hottest fire rising over them and will be given to drink the liquid

of the inhabitants of hell which is *tinat al-khabal*.
(*Tirmidhi*)

It is reported on the authority of Ibn Mas'ūd (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No body who has got faith in his heart to the weight of a mustard seed, shall enter the Fire and no body who has got pride in his heart equivalent to the weight of a mustard seed shall enter Paradise.
(*Muslim*)

Anger

Anger is a secret weapon of man to ward off evils but sometimes it results into the destruction of many nobel qualities. It snatches away the wisdom of man and thus he becomes a brute beast devoid of any sense. Anger is lawful in case of religious affairs when its honour is at stake. It is an effective preventive measure to safeguard the dignity of man. A man having no anger is called coward. He has got no true faith in Allāh because he fears creation and not the Creator. On the other hand extreme anger is unlawful in Islam because it creates opposition and bitterness. It is undesirable for the pious man to lose his temper due to jokes, frivolous talks, quarrels, criticism and greed for wealth. The real strength of a man lies in controlling his wrath. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The strong man is not the good wrestler; the strong man is, in

fact, he who controls himself at the time of anger. (*Bukhārī*)

Anger is unlawful because it destroys the faith of a man. Bahz bin Hakim (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Verily, anger spoils faith just as aloes spoil honey. (*Bukhārī*)

It is a matter of great reward to control one's anger. Anas (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whoso takes up his tongue as treasure, Allāh will keep his secrets concealed; and whoso restrains his anger, Allāh will withhold his punishment on the Resurrection Day; and whoso ascribes excuse to Allāh, Allāh will accept his excuse. (*Baihaqi*)

Hatred and Jealousy

Hatred and jealousy are the most condemnable qualities which make the virtuous actions void. A jealous person feels a great pleasure at the loss of his opponents. He tries his level best to bring his opponents lower in the estimation of people by hook or by crook. He renounces others and injures their sentiments. He scorns at their opponents and discloses his secrets whenever he gets an opportunity to do so. Sometimes he does not hesitate to inflict bodily injury on those against whom he nurses enmity. This attitude of mutual hostility is strictly forbidden because Islam instructs its followers to do justice with the opponents and show kindness to

them. Those who are pious should pardon the faults of the others. Only the ignoble take recourse to evil virtues against the man for whom they nurse rancour. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Neither nurse mutual hatred, nor jealousy, nor enmity and become as fellow brothers and servants of Allāh. It is not lawful for a Muslim that he should keep his relations estranged with his brother beyond three days. (*Muslim*)

It is reported by Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Be careful of malice because malice consumes the virtues just as fire consumes fuels. (*Abū Dāwūd*)

Envy is another word similar to jealousy but it is often used in good sense. Jealousy is unlawful but envy is lawful when it signifies honest competition in religious affairs or worldly acts of virtues. The Holy Qur'ān says:

وَسَارِعُوْا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ

And vie with one another in forgiveness from your Lord. (3 : 133)

The Messenger of Allāh (peace and blessings of Allāh be upon him) said: There is no envy except for the two: a man upon whom Allāh has bestowed wealth and has given him the power to spend it for the cause of truth; and a man whom Allāh has given

learning and he acts accordingly. Moreover he teaches it to men. (*Mishkāt*)

Zubair (Allāh be pleased with him) narrared that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The disease of the people before you namely envy and hatred has crept to you, and it is an unhappy thing. I do not say that it shaves off the hair but it shaves off the religion. (*Ahmad*)

Monasticism

Monasticism (monkery) is unlawful in Islam. Islam condemns deep love for the materialistic world whereas it is equally against an extreme form of worldly renunciation. It prescribes that the Muslims should live in the society and discharge their social obligations towards people because the best man is he from whom humanity accrues good. The Holy Qur'ān says:

وَ رَهْبَانِيَّةَ ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ وَ كَثِيْرٌ
مِّنْهُمْ فٰسِقُوْنَ ۝

But monasticism they invented—We ordained it not for them—only seeking Allāh's pleasure, and they observed it not with right observance. So We give those of them who believe their reward but many of them are evil-livers. (57 : 27)

Islām demands of its believers to live in the society with strict observance of social relations and

constant remembrance of Allāh. It does not enjoin people to go to the forests to seek Allāh Who is Omni-present and near the hearts of men. The Holy Qur'ān says:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ۝

And We are nearer to it (heart) than you are but you do not see. (56 : 85)

This world has been created for man and everything in the world has been made subservient to him. Many virtues rest on social duties. If a man abandons this world, he will neither be able to acquire the virtues nor fall under trials through which a man can attain great rewards. It is unlawful for man to root out natural inclinations and deny the bounties of the Lord. It is highly undesirable to abstain from eating meat, fish, sweets, fruit and many other lawful things. It is improper to live on vegetables only or on a few grains of barley. It is an act of sheer ingratitude to turn oneself a street beggar in spite of having resources. It is reported on the authority of Abū Dharr (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Renunciation in the world does not consist in making lawful things unlawful or squandering properties but renunication in the world means that you do not put more reliance on what is in your hand than what is in the hand of God and that when you are afflicted you are more desirous that it might lost for you for the sake of reward which accrues from it. *(Tirmidhi)*

Sufyan ath-Thuri said: Renunciation in the world does not consist in wearing coarse or rough cloth and eating dry bread but it consists in restricting hopes. (*Sharah as-Sunnah*)

Flattery

It is prohibited to praise any one excessively lest he should be intoxicated because of flattery. It is an admitted fact that unduly praise of a man makes him arrogant and turns his head. Islam has accorded permission for praise which is done within reasonable limits to appreciate the good in a man. It is reported on the authority of 'Abdur Rahmān bin Abū Bakr (Allāh be pleased with him) that a person praised another person in the presence of Allāh's Apostle (peace and blessings of Allāh be upon him), whereupon he remarked: Woe be to thee, you have broken the neck of your friend, you have broken the neck of your friend—he said this twice. If one of you has to praise his friend at all, he should say: I think (him to be) so and Allāh knows it well and I do not know the secret of the heart and Allāh knows the destined end, and I cannot testify his purity against Allāh but he appears to be so and so. (*Muslim*)

It is unlawful to flatter others without justification. It is reported on the authority of Abū Ma'mar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) commanded us to throw dust upon the faces of those who shower too much (undue) praise. (*Muslim*)

Boasting

Boasting owing to family, race, colour and clan is unlawful in Islam because it leads to conflicts which result into destruction. All men are equal by birth and all barriers of distinctions between man and man should be demolished to establish sound spirit of brotherhood, equality and fraternity. All and sundry are free to avail an opportunity to acquire honour and progress on the basis of noble actions and piety. The Holy Qur'ān says:

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّ
قَبَآئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۭ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝

> O' mankind! Verily, We have created you of a male or a female and have made tribes and families for identification. Surely the most honourable of you in the sight of Allāh is the one who is most pious of you. (49 : 13)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Let people cease to boast about their deceased ancestors who are merely fuel in Hell; or they will certainly be of less account with God than the beetle which rolls dung with its nose. God has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. All men are the sons of Adam and Adam came from dust. (*Tirmidhi*)

All sorts of party spirit, family pride, racial boast, nationalism and communalism have been strongly condemned in Islam. It is reported on the authority of Jubair bin Mut'im (Allah be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: He who summons others to party-spirit does not belong to us; he who fights out of party-spirit does not belong to us and he who dies upholding party-spirit does not belong to us. *(Abū Dāwūd)*

Boastful talks are permissible in the holy war to over-awe the opponents. The Holy Prophet (peace and blessings of Allāh be upon him) and his illustrious Companions had sometimes adopted boasting as a tactic.

CHAPTER VII

LAWFUL AND UNLAWFUL ASPECTS OF GENERAL BEHAVIOUR

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً
طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ

Whosoever doth right whether male or female and is a believer, verily We shall quicken him with good life and We shall pay them a recompense in proportion to the best of what they used to do.

(16 : 97)

General Behaviour

Entrance without permission into the houses of the others is unlawful :

Permission is essential to enter a house other than one's own. The Holy Qur'ān says :

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا
وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ط ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝
فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ج وَاِنْ قِيْلَ
لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ط وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝

> **"O you who believe! Enter not houses other than your own houses until you have asked permission and have saluted their inmates. That is better for you that you may be heedful. And if you find no one therein, still enter not until permission has been accorded to. And if it be said to you : Turn away, then turn away ; that is purer for you, Allāh knows that which you do not know. (24 : 27, 28)**

It is unlawful for the son to have an interview with his mother without permission because she may remain naked carelessly. It is necessary for the

preservation of the sanctity of private parts of the body. It is reported on the authority of 'Atā' bin Yasār (Allāh be pleased with him) that a man asked the Messenger of Allāh (peace and blessings of Allāh be upon him): Shall I seek permission to see my mother? Yes, said he. The man said: I live with her in the house. The Messenger of Allāh (peace and blessings of Allāh be upon him) said: Seek permission to go to her. The man said: I serve her. The Messenger of Allāh said: Seek permission to go to her. Do you like to see her naked. He said: He (Holy Prophet) said: So take permission to go to her. One should not enter the house without offering salutations. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace be upon him) said: Do not give permission to one who does not begin with a greeting. *(Baihaqi)*

Salutations: Islam has exhorted its followers to offer salutations to one another at the time of meeting. Abū Huraira (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Give currency to salutation amongst yourself. *(Muslim)*

'Abdullāh bin 'Amr (Allāh be pleased with him) reported that a man asked the Messenger of Allāh (peace and blessings of Allāh be upon him): What is the best in Islam? He said: Your feeding (the poor) and offering salutations to whom you know and whom you do not know. *(Agreed upon)*

Salutations aim at developing mutual love between the brethren-in-faith. It demolishes the sense of vanity of the high and raise up the position of the low. It buries deep the germs of social distinction. It is reported on the authority of 'Abdullāh that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The initiator in salutations is free from vanity. (*Baihaqi*)

The prescribed words for salutations are *as-Salamu 'alaikum* and this term should be responded to as *wa-'alaikumussalam*. Sometimes these terms are suffixed with these words: *Rahmat Allahi wa barkatuhu*. The rider should salute the large company and the young should offer salutations to the old.

Muslims should not initiate in offering salutations to the non-Muslims because it lowers the status of a Muslim. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Do not salute Jews and Christians before they salute you.

It is lawful to respond to the greetings of the non-Muslims in the same way as reported in some of the traditions. Anas (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When the people of the Book salute you, say, 'The same to you'. (*Agreed upon*)

If the people of the Book—the Jews, the Christians and the Sabeans offer salutations to the

Muslims, he may reply in such term هداک الله (may Allāh lead thee to guidance) but in response to the greetings of the polytheists, the Muslims should say سلام علی من اتبع الهدی (peace be on one who follows the guidance).

It is lawful to offer salutations to the mixed company including non-Muslims and Muslims. Usāma bin Zaid narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) passed a party which included Muslims, polytheists who worshipped idols and Jews and gave them a salutation. (*Agreed upon*)

It is unlawful to salute the others by making gestures or uttering some other words other than those which are prescribed for the required purpose. For instance the use of "good morning" etc., is prohibited. It is narrated by 'Amr bin Shu'aib on the authorities of the father and grandfather that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: He does not belong to us who imitates other people besides us. Do not imitate the Jews or the Christians for the Jews salutations is to make a gesture with the fingers and the Christians' salutations is to make a gesture with the palms of the hands. (*Tirmidhi*)

'Imrān bin Husain (Allāh be pleased with him) narrated: We used to greet in the Dark Age: "May Allāh refresh your eyes!" and "Good morning!". When Islam came, we have been prevented from it. (*Abū Dāwūd*)

It is the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him) to greet the children. It aims at habituating the children to offer salutations. It is reported on the authority of Anas bin Mālik (Allāh be pleased with him) that when Allāh's Messenger (peace and blessings of Allāh be upon him) happened to pass by young boys, he would greet them. (*Muslim*)

Hand Shaking : It is the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him) to have a hearty handshake while meeting friends. It cements brotherly ties and removes misunderstandings. Qatāda (Allāh be pleased with him) reported that he asked Anas whether God's Messenger (peace and blessings of Allāh be upon him) used to shake hands, and he replied that he did. (*Bukhāri*)

It is narrated on the authority of 'Atā' al-Khurāsāni (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Handshake with one another, fraud will then vanish ; and send gifts to one another, you will beget love for one another and rancour will depart. (*Mālik*)

It is, however, unlawful for a young man to handshake with a grown-up girl.

Embracing and Kissing : According to the verdict of Imām Abū Hanifa embracing and kissing of hands are abominable acts but most of the theologians hold this opinion that it is lawful to kiss the hands of the saint. It is lawful for the parents to kiss the children out of kindness and affection. The kiss of

child to his parents, husband to his wife and a man to his pious king is also permissible.

Ash-Sha'bi narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) met Ja'far bin Abū Tālib (Allāh be pleased with him) and embraced him and kissed his forehead. (*Baihaqi*)

Zari' who was a member of the deputation of 'Abd-al-Qais (Allāh be pleased with him) narrated: When we approached Medina, we began to hasten from our conveyances to kiss the hand and foot of the Messenger of Allāh (peace and blessings of Allāh be upon him). (*Abū Dāwūd*)

Ja'far bin Abū Tālib (Allāh be pleased with him) in the course of his account of his return from the land of Abyssinia narrated: We went out till we came to Medina. The Messenger of Allāh (peace and blessings of Allāh be upon him) met me and embraced me saying: I do not know whether I am more pleased about the Conquest of Khaibar or the arrival of Ja'far. That coincided with the Conquest of Khaibar. (*Sharh as-Sunna*)

Standing: It is lawful to stand to show honour to whom honour is due provided standing does not give a sense of pride to the person concerned. Such person must not be eager enough to seek standing from others. It is reported on the authority of Abū Sa'id al-Khudri (Allāh be pleased with him) that when Banū Quraiza came down to the arbitration of Sa'd, the Messenger of Allāh (peace and blessings of Allāh be upon him) sent for him. He resided near him. He came riding on an ass and when he was

approaching the mosque, the Messenger of Allāh (peace and blessings of Allāh be upon him) said to his Helpers : Stand up (out of respect) to your leader.

(*Agreed upon*)

It is an abominable act to stand up for those who seek standing for others. It is narrated on the authority of Ibn 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : No man shall make a man stand up from his seat and then sit therein.

(*Agreed upon*)

Sitting : It is desirable and in accordance with the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him) to sit cross-legged or by resting hand upon the palm. It is reported on the authority of Jābir bin Samura (Allāh be pleased with him) that whenever the Messenger of Allāh (peace and blessings of Allāh be upon him) prayed at dawn, he remained sitting cross-legged till the sun rose high. (*Abū Dāwūd*)

It is not permissible to sit between two men to make separation. 'Abdullāh bin 'Amr (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : It is unlawful for a person to cause separation between two except with their consent. (*Tirmidhi*)

Walking : A man should walk in a moderate pace. He should walk neither too fast nor too slow. It is not lawful to walk proudly. The Holy Qur'ān says :

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝ وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِن
صَوْتِكَ إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

Turn not thy cheek in scorn toward folk nor walk with pertness in the land. Lo! Allāh does not love any braggart boaster. Be modest in your bearing and subdue your voice. Lo! the harshest of all voices is the voice of the ass.

(31 : 18, 19)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: In case a person walks dressed in two garments and his own self gives him satisfaction (feels vanity) he shall sink into the ground. He will remain fluttering there upto the Resurrection Day.

(*Agreed upon*)

It is unlawful to walk between two women. One should either lag behind them or go ahead. Ibn 'Umar (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade walking (of a person) between two women. (*Abū Dāwūd*)

Lying : It is undesirable to lie upon back with face upward and raising up one leg upon another because it may uncover the private parts of the body. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh

peace and blessings of Allāh be upon him) prohibited the man to raise one of his legs upon another while he is lying on his back. (*Muslim*)

Lying upon belly is also forbidden because it is injurious to health. It offends digestion. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) saw a man lying upon his belly and remarked: Allāh hates such a way of lying. (*Tirmidhi*)

It is in accordance with the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him) to lie in a horizontal position with face upward, back behind and with one leg upon another. It is also permissible to lie on left or right hand. The feet may be fixed on the surface or bed.

Laughter : Excessive laughter makes the heart dead. It creates malice and kills solemnity and gravity. It is a sin to laugh attended with sounds. It is allowed to laugh decently when you greet people or hold conversation with them. It is narrated on the authority of 'Ā'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) was never seen by her bursting into such a laughter as she could notice his palate. He rather used to smile. (*Bukhārī*)

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا ۚ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ○

Then let them laugh a little: they will weep such as the reward of what they used to earn.

(9 : 82)

CHAPTER VIII

LAWFUL AND UNLAWFUL THINGS PERTAINING TO ADMINISTRATION

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ ۖ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

O' you who believe! obey Allāh and obey the Messenger and those amongst you entrusted with authority, and if you differ in any matter, refer it unto God and His Messenger if you believe in Allāh and the Last Day. (4 : 52)

Government and Administration

Islam aims at inculcating God-consciousness both in individual and society. The Islamic Code of Life is supposed to develop a community of the pious people who stand for equity and justice. The Islamic State is meant to enforce the law of *Sharī'ah* within its territorial jurisdiction. It is duty bound to make itself an efficient organ for transforming the praise-worthy ideals of Islam into reality. The function of the Islamic State is not only to defend its citizens from external attacks and internal disorders but also to enable the public to realize the tenets of Islam and their beliefs in the socio-economic concerns of their practical life. According to Islam sovereignty belongs to Allāh and the Head of State is bound to render services according to the Commandments of the Almighty Allāh.

The Head of the Islamic State cannot enforce any law in contravention of the Qur'ān and the *Sunnah* even if all the citizens make a demand for it. The Holy Qur'ān says:

وَمَنْ لَّمْ يَحْكُمْ بِمَا أَنْزَلَ اللّٰهُ فَأُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ٥

And those who do not make decisions in accordance with that revealed by Allāh, are the deniers of Truth. (5 : 44)

The Head of the State should consider himself a representative of men who has chosen him to serve them. He as well as other officials shall be answerable to Allāh for every act that they do in exercising their authority. All people including the ruler had equal rights and obligations and are subject to the same law. As Caliphate is conferred upon suitable person by the Almighty Allāh, the blessed man should try his best to work as His servant. Desire for a position of authority is unlawful: It is not a bed of roses to render services in the capacity of the Head of the Islamic State. It is a very difficult job entailing heavy responsibilities. The man who covets this job is a self-seeker. He has selfish motives in his mind. As he is anxious to make fortune out of his official position, he is, therefore, unfit to be entrusted with any responsibility. This is why the Messenger of Allāh (peace and blessings of Allāh be upon him) has forbidden us to aspire for any post of distinction in the machinery of the Government. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: You will be eager for the office of Amir, but it will become a cause of regret on the Day of Resurrection. It is a good suckler but an evil weaner. *(Bukhārī)*

It has been narrated by Abū Mūsa (Allāh be pleased with him) who said: Two of my cousins and I entered the apartment of the Holy Prophet (peace and blessings of Allāh be upon him) one of them said: O' Messenger of Allāh! Appoint us rulers of

some lands that the Almighty and Glorious Allāh has entrusted to your care. The other also said something similar. He said : We do not appoint to this position one who asks for it nor any one who is covetous for the same. (*Muslim*)

It has been narrated on the authority of 'Abdur Rahmān bin Samura (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said to me : Do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone (without God's help to discharge the responsibilities) and if you are granted it without making any request for it, you will be helped (by God). (*Muslim*)

Disobedience of Man in Power is Unlawful : The Islamic State claims full loyalty and whole-hearted co-operation from all its citizens. It demands of them complete obedience to law and commands of the rulers so long as they are in conformity with the laws of *Shari'ah*. It is unlawful to disobey the pious rulers if their orders are according to *Shari'ah*. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Whoso obeys me obeys Allāh and whoso disobeys me, disobeys Allāh, whoso obeys the Amir (Commander) obeys me and whoso disobeys the Commander disobeys me. (*Muslim*)

Rebellion is Unlawful : The worst thing in administration is rebellion. It is a major sin as well

as a serious crime to create disorder in the State. Those who rise in revolt against the pious rulers, should be put to death. It is narrated on the authority of 'Arfaja (Allāh be pleased with him) that he heard the Messenger of Allāh (peace and blessings of Allāh be upon him) as saying: When you are holding to one single man as your leader, you should kill who seeks to undermine your solidarity.

(*Muslim*)

This severe punishment has been prescribed for those who disrupt the unity of the Muslim society for their selfish motives.

It is wrong to overthrow the regime established unanimously by the people and which runs according to the Islamic Law. Disobedience against tyrannical ruler is lawful: If the rulers transgress the limits of *Shari'ah*, the citizens have the right to withdraw the cooperation and check the rulers from acting against the Commands of Allāh. Abū Sa'id (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The best of *Jihad* (holy war) is to say a true word against a tyrannical king. (*Ibn Majah*)

An-Nawwas bin Sam'an (Allāh be pleased with him) reported Allāh's Messenger (peace and blessings of Allāh be upon him) as saying: A creature is not to be obeyed when it involves disobedience to the Creator. (*Sharh as-Sunna*)

'Ali (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh

be upon him) said: There is no obedience in transgression. Verily, obedience is in good deeds.

(*Agreed upon*)

The ruler should be very honest, God-fearing, truthful, just and kind-hearted. A good ruler will have a good reward whereas an unfit ruler will be inflicted upon with a grievous punishment in the Hereafter. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: There will be three persons with whom Allāh will not speak on the Resurrection Day nor shall He look at them; and for them there will be severe punishment: (they are) an old fornicator, a false-speaking cruel king and a proud beggar.

(*Muslim*)

It has been narrated on the authority of Abū Mālik (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said to the Ma'qil: A ruler who having obtained control over the affairs of the Muslims does not strive for their betterment sincerely, shall not enter Paradise with them. (*Muslim*)

Provisions for the Rulers and Officers are Lawful: It is lawful for an officer of the Islamic State to receive payment for the services he renders. It is reported by 'Umar (Allāh be pleased with him) that he held an administrative post in the time of Allāh's Messenger (peace and blessings of Allāh be upon him) and he gave me payment for it. (*Abū Dāwūd*)

It is unlawful for him to take unfair advantage

of his official position. It is reported on the authority of Buraida (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When we appoint someone to an administrative post and provide him with an allowance, anything he takes beyond that is unfaithful dealing. (*Abū Dāwūd*)

It is undesirable on the part of an officer to accept presents but it is unlawful to get the gifts to show favour to someone. It is reported on the authority of Abū Umama (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: If anyone intercedes for someone and that one gives him for it a present which he accepts, he has been guilty of a serious type of usury. (*Abū Dāwūd*)

The officers as public servants should deal with the public gently. It is unlawful for them to adopt harsh attitude towards the public. It is reported on the authority of 'Abdullah bin 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whoso casts a glance upon his brother which frightens him, Allāh will frighten him on the Resurrection Day. (*Baihaqi*)

They should give ease and comfort to the public. They must administer justice to the people by redressing their grievances. They should establish peace in the area under their jurisdiction. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and

blessings of Allāh be upon him) said : Give comfort and not trouble, give tranquillity and not oppression. *(Agreed upon)*

The ruler is the custodian of the belongings of Allāh on the earth. As he is trustee, he will be called upon about his subjects. In case the trust is broken, there is breach of duty with consequence of sin and punishment. In Islam breach of trust is not only unlawful but it is a serious crime. Once the Messenger of Allāh (peace and blessings of Allāh be upon him) remarked : When you find a man committing breach of trust in the way of Allāh set his commodities to fire and beat him. *(Mishkāt)*

It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : For every treacherous man there will be a standard on the Resurrection Day with which he will be recognised. *(Agreed upon)*

Judiciary is the Back-bone of the Islamic State : In the administration of justice there shall be no distinction between the strangers and the relatives, between the Muslims and the non-Muslims and between the high and the low. The judges should perform their duties honestly and fearlessly. It is unlawful on their part to feel kindness in awarding the ordained sentences for the prescribed crimes. The Holy Qur'ān definitely laid down this instruction :

وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ ۚ

Let not pity detain you in the matter of obedience to Allāh if you believe in Allāh and the Last Day. (24 : 2)

Buraida (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Judges are of three kinds, one kind will be in Paradise and the two in the Hell. As for one who will be in Paradise, he is a man who recognizes truth and give a decree accordingly, and a man who recognizes truth but is unjust in decree is in Hell and a man who passes decree for the people out of ignorance is in Hell. (*Ibn Majah*)

It is undesirable to pronounce judgement of the case in an angry mood. Abū Bakr (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No judge shall pass a decree between two men while he is angry. (*Agreed upon*)

Witness: The authoritative and reliable evidences are required for the sound judgement. It is incumbent upon the witnesses to bear testimony to the real facts of the case. It is unlawful for them to conceal a fact within their knowledge. The Holy Qur'ān says:

وَلَا يَأْبَ الشُّهَدَآءُ إِذَا مَا دُعُوْا

And witnesses should not refuse when they are summoned. (2 : 282)

It also states:

ولا تكتموا الشهادة ط ومن يكتمها فانه اثم قلبه

Conceal not your testimony, whoso conceals it, his heart is certainly sinful. (2 : 283)

The evidences of the following persons are unlawful and inadmissible : (a) a slanderer against chastity of women, (b) fornicator, (c) murderer, (d) thief, (e) drunkard, (f) usurer, (g) blind man, (i) slave and (j) characterless male or female.

CHAPTER IX

PURIFICATION

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ۝

Wherein are men who love to purify themselves. Allāh loves the purifiers. (9 : 108)

Purification

Significance of Cleanliness : Islam has laid great emphasis on the cleanliness of mind and body. It is improper for the man to polish and clean the external parts of body with a generous use of water but neglect the purification of heart and soul and leave those stuffed with impurities. In case no heed is paid to the purification of heart, it is rusted with blame-worthy traits and reprehensible vices. Purification is the foundation-stone of Faith (*'Imān*) as is clearly manifested from many Traditions of the Holy Prophet (peace and blessings of Allāh be upon him). It is reported on the authority of Abū Mālik al-Ash'ari (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said : Cleanliness is half of faith.

(*Muslim*)

Cleanliness is said to be half of faith because Allāh does not abode in the heart which is unclean. In addition to the purification of external limbs of body from excrements and impurities, it is necessary to purify the heart of all evil ideas and banish from it the love of all false deities. Unless the work of purification of heart is complete, one cannot have full devotion to Allāh. Stressing the need of cleanliness the Messenger of Allāh (peace and blessings of

Allāh be upon him) said : The key to Paradise is prayer and the key to prayer is cleanliness. (*Ahmad*)

Ibn 'Umar (Allāh be pleased with him) narrated thatthe Messenger of Allāh (peace and blessings of Allāh be upon him) said: No prayer is accepted without purification and no charity is accepted out of illgotten wealth. (*Muslim*)

The Merits of Ablution: The basic condition for the prayer is to observe proper ablution with pure water. It is, indeed, a meritorious act. It is reported on the authority of 'Uqba bin 'Amr (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: If any Muslim after performing his ablution well, stands to offer two *rak'at* (of optional prayer) with devotion of heart with face set towards *Qibla*, the Paradise will be guaranteed for him. (*Muslim*)

Ablution is the best means of reprieving the sins. It is reported on the authority of 'Uthman (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whoso performs ablution well, his sins are driven out of the body, till they pour out from underneath his nails. (*Agreed upon*)

Every believer should perform ablution following the procedure adopted by the Holy Prophet (peace and blessings of Allāh be upon him). The person who acts contrary renders his ablution null and void.

Abominable Acts in Performing Ablution; When

ablution is performed carelessly some parts of the body are not properly washed and it betrays the fact that the man is not performing his religious duty with such seriousness as it rightly deserves. In this state of carelessness the ablution becomes void. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) saw a man who performed ablution and left a small part equal to the space of a nail unwashed. Thereupon he said: Go back and perform ablution well. He, then, went back (performed ablution well) and offered the prayer. *(Muslim)*

It is an abominable act to wash each limb more than three times while performing ablution but washing it once or twice is also permissible. 'Uthman (Allāh be pleased with him) performed ablution and said: Should I not show you the ablution of Allāh's Messenger (peace and blessings of Allāh be upon him) and he washed every part of his sacred body thrice. *(Muslim)*

It is undesirable to be extravagant with regard to the use of water while performing ablution. It is reported on the authority of 'Ubayy bin Ka'b (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: There is a Satan in ablution, called al-Walahan, so be on your guard against the evil promptings of (washing water). *(Tirmidhi)*

It is not permissible to perform ablution with the water which is spared by the woman after tak-

ing a bath. It is reported on the authority of Hakam bin 'Amr (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No person should perform ablution with water spared by a woman while taking a bath.

(Ibn Majah)

Similarly water spared by the man cannot be used. It is undesirable to perform the act of ablution from water contained in brass vessels or to use for that purpose the water which has been heated in the sun. The former objections to the use of water contained in brass vessels was related on the authority of Ibn 'Umar and Abū Huraira (Allāh be pleased with them).

It is narrated that a person said: I brought out for Shu'bah water in a brass vessel but he refused to perform his ablution therefrom following the example of Ibn 'Umar and Abū Huraira (Allāh be pleased with them). *(Ibn Sa'd)*

The latter thing is undesirable for medical reasons.

The ablution remains imperfect if it is performed without mentioning the name of Allāh and without beginning from the right side. It is reported on the authority of Sa'id bin Zaid (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No ablution is perfect for which (while performing) the name of Allāh is not mentioned. *(Ibn Majah)*

Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Whenever you dress and whenever you perform ablution, begin from your right side. (*Ahmad*)

It is desirable to perform ablution in accordance with the prescribed manner but if any one alters or reverses its procedure, there is apprehension of sin. There should not be such delay between washing two limbs that the former is dried up. The next limb should be washed immediately. If the first limb dries before the next is washed; the ablution will be rendered imperfect.

It is an odious act to indulge oneself in worldly talk while doing ablution because it is negating to the spirit of devotion.

Unless checked by some legitimate cause ablution should be performed by oneself and no one else should be asked to pour water. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh be upon him) said: Gabriel came to me and said: When you perform ablution, sprinkle water over yourself. (*Tirmidhi*)

While washing the face, the water should not be splashed forcefully. The eyes and the mouth should not be closed tightly. These practices are execrable because if any part of the eyes or the lips is left dry, the ablution will remain imperfect.

If someone has applied decorative paint over her or his nails and water flows over it, the ablution

will be considered incomplete till the paint is not removed.

Wiping (*Masah*): Islam does not inflict rigorous rules in anything. In ablution the concession of wiping over the socks, bandages, turbans and shoes has been granted in order to provide relief to the people. With the exception of the *Shi'a* there is a consensus of opinion among the Muslims that wiping is permissible while performing ablution. It is reported on the authority of Ibn Mughira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) wiped over his socks, and over his forehead and over his turban.

(*Muslim*)

If there is a wound in hand or feet or one is suffering from such a disease as washing with water should not be flowed over the defective part. The wiping over it will be sufficient. If a wound is bandaged and it is harmful either to wash it or pass wet hand over it or the opening of the bandage is painful, a wet hand may be passed over the bandage. The time limit for wiping over the shoes is three days for a traveller and one night and one day for the resident. It is reported on the authority of Shuraih bin Hani that he came to 'A'isha (Allāh be pleased with her) to ask her about wiping over the socks. She replied: You better ask 'Ali (Allāh be pleased with him) son of Abū Tālib for he used to travel with Allāh's Messenger (peace and blessings of Allāh be upon him). We asked him and he said: The Messenger of Allāh (peace and blessings of Allāh

be upon him) stipulated (the upper limit of three days and three nights for a traveller and one day and one night for the resident. (*Muslim*)

Circumstances which make Ablution Essential: The ablution stands in need of renewal in case of following happenings: If ablution is done for one prayer but it remains intact, for a long period it is permissible to offer another prayer with the same ablution. It is pointed out that a fresh ablution for each prayer has much credit. It is detestable to perform another ablution unless some prayer has been offered with it. When anything comes out from penis or rectum, the ablution will breach. It is reported on the authority of 'Ali bin Talq that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When any one of you breaks wind, he should perform ablution. (*Tirmidhi*)

But there is no need of ablution if one is uncertain regarding the emission of sound. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No ablution is necessary except in case of sound (of the wind) or foul smell (of it). (*Ahmad*)

The man who gets the emotional urethral discharge frequently, should perform ablution whenever the need for it arises. 'Ali (Allāh be pleased with him) reported: I asked the Messenger of Allāh about the emission of prostate fluid. Whereupon he said: The emission of prostatic fluid necessitates

ablution whereas the seminal emission necessitates bathing. *(Tirmidhi)*

If a man nods once in slumber it is unnecessary to repeat ablution. But if he falls into a sound sleep while lying, ablution is breached. It is, however, undesirable to pray when one feels drowsy. It is reported on the authority of Ibn 'Abbas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Ablution is necessary for him who sleeps reclining for when he reclines his joints are relaxed. *(Tirmidhi)*

Ablution should not be repeated in case of scanty vomiting but if a vomit is mouthful, the ablution is breached. It is reported on the authority of Abū Dardā'a (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) vomited and then performed ablution.

(Tirmidhi)

If someone is bleeding or pus is flowing out of a wound, it is essential to perform ablution. Tamim ad-Dari reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : Ablution must be performed because of the flow of blood.

(Daraqutni)

Ablution is not necessary after taking meat, milk and something else. It is desirable to rinse the mouth. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon) took flesh from the bone or meat and then offered prayer. He did not perform ablution. *(Muslim)*

Ibn 'Abbās (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) took milk and then called for water and rinsed (his mouth) and said : It contains greasiness. (*Muslim*)

If someone touches one's opposite sex, it is necessary to perform ablution because this connection may result into the excitement of sex instinct which leads to sexual intercourse. Ibn 'Umar (Allāh be pleased with him) reported that 'Umar (Allāh be pleased with him) said : A kiss actuated by sexual lust necessitates ablution. (*Daraqutni*)

In case a private organ is touched, ablution is breached. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : If anyone touches his sexual organ without there being anything between it and that (hand), he should perform ablution. (*Daraqutni*)

The general view is that if someone touches the male organ with his naked hand, the ablution is broken and ablution must be performed. In case someone touches the sexual organ over the cloth, he should better wash his hand and ablution is not necessary. (*Scans*)

If after performing ablution a man intentionally looks at the private parts of another person, ablution is breached. In case, by chance, his eyes catch the sight of one of those parts which is compulsory to be covered, ablution must be repeated. On the

other hand it is detestable to expose one's private parts. If anyone loses his consciousness due to illness or insanity, ablution is breached whether the faintness or insanity is momentary. Ablution is rendered null and void when an intoxicant drug is consumed.

Ablution is breached if one bursts into laughter so loudly that its sound is audible to the worshippers. If laughter is heard by one's own-self and not by others, the prayer is lost but ablution remains intact. If one smiles neither the prayer nor the ablution is lost. It is an act of serious transgression to laugh loudly in the presence of Allāh.

Execrable Acts in a State when One is Without Ablution : The following are the execrable acts in a state when one is without ablution :

1. It is not permissible to read the Holy Qur'ān without ablution but verbal recitation is allowed.

2. It is lawful for the minor children to touch the Qur'ān without ablution.

3. It is execrable to touch all revealed books such as Bible without ablution.

4. It is actually objectionable to touch the Commentary books regarding the Holy Qur'ān without ablution.

5. It is not prohibitive to write the sacred books without ablution provided the written part is not touched by hand.

How to Act while Relieving Oneself : The person should go into the wilderness far from the eyes of

the spectators. He should shelter himself behind something and should not uncover his nakedness before he reaches the place of squatting. It is reported on the authority of Jābir (Allāh be pleased with him) that when the Holy Prophet (peace and blessings of Allāh be upon him) wished to relieve himself he went off where no body could see him.

(*Abū Dāwūd*)

Anas (Allāh be pleased with him) reported when the Holy Prophet (peace and blessings of Allāh be upon him) wanted to relieve himself, he did not raise his garment till he was near the ground.

(*Tirmidhī*)

The believers turn their faces towards the *Qibla* for offering prayer; it is, therefore, quite undesirable to turn faces or backs towards it while answering the call of nature in wilderness or open fields. It is permissible to do so in a built up area or enclosures when there is no alternative. It is better to avoid that position as far as possible. It is strictly forbidden to perform the act of abstersion with either bone or dung. The use of right hand for this purpose is also strictly prohibited. Salmān (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) has forbidden us to face the *Qibla* at the time of excretion or urination or cleansing with right hand and with less than three pebbles; and with dung or bone.

(*Muslim*)

We eat food, write and do so many other good

things with our right hands and thus the sense of decency and cleanliness demands that we should avoid their use for cleansing the impurities attached to our bodies. Similarly it is undesirable to touch the penis with the right hand. It is reported on the authority of Abû Qatada (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When anyone among you enter the privy, he must not touch his penis with his right hand. (*Muslim*)

It is highly objectionable to squat down for the purpose of answering the call of nature in any place where it is customary for men to meet for conversation. It is undesirable to relieve oneself under a shady tree or in the paths. It is reported on the authority of Mu'ādh (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Guard against three things which may induce cursing. Relieving oneself in watering places and in thoroughfares and under the shades (of tree). (*Ibn Majah*)

It is highly objectionable to urinate in stagnant water. While urinating one should also keep away from hard surfaces and windy places in order to avoid spatter and splash. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade to urinate in stagnant water. (*Muslim*)

If a man urinates in a standing posture, his

clothes will be defiled by the splashes of the urine. It is, therefore, prohibited in Islam to urinate while standing. It is reported by 'Umar (Allāh be pleased with him) that Allāh's Apostle (peace and blessings of Allāh be upon him) saw me passing urine while standing. Thereupon he said: 'Umar, don't urinate while standing. Afterward I never passed urine while standing. (*Ibn Majah*)

The holes are the living places of reptiles and there is every likelihood that when anyone urinates in the hole, the reptile may come and harm that person or a harmless reptile may be put to inconvenience by urination. It is reported on the authority of 'Abdullah bin Sarjis that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: None of you should urinate in a hole.

(*Nisā'i*)

It is unlawful to pass urine in the bath-rooms or bathing places because it creates evil promptings in the minds of the people. It causes doubts whether he has performed bath properly or not. The state of piety is deeply connected with certainty. As urinating in bath-rooms creates fears and suspicions in the minds of the people and thus disturb the state of certainty, it is prohibited to do so. It is reported on the authority of 'Abdullāh bin Mughaffal that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No one should urinate where he bathes and then wash in it or perform ablution in it for evil promptings come from it. (*Tirmidhi*)

When a person proceeds to answer the call of nature, he should not take with him anything sacred which contains the name of Allāh or of His *Apostle*. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) used to take off his seal (with inscription of his name) when he entered the privy. (*Tirmidhi*)

It is permissible to urinate close to one another provided no nakedness is displayed but it is unlawful to talk with others in such position. It is reported on the anthority of Abū Sa'id (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : No two men should come to the privy exposing their parts and be busy in conversation because Allāh hates it. (*Ahmad*)

It is quite improper to respond to the salutations of any person while one is urinating. Abū Jahim bin Harith (Allāh be pleased with him) said: I passed by the Messenger of Allāh (peace and blessings of Allāh be upon him) while he was urinating. I saluted him but he did not respond till he stood by a wall. Then he rubbed his hands against the wall and then smeared his face with the dust. Afterwards he responded. (*Sharh as-Sunnah*)

It is not permissible to recite any verse of the Holy Qur'ān in the course of urination or excretion.

The person should perform the abstersion for his posterior with three stones. If the orifice is cleansed therewith, the three stones will suffice. If not, the

fourth and the fifth clods should be used because in order to cleanse oneself, the use of an odd number of the clods of earth is desirable. The Messenger of Allāh (peace and blessings of Allāh be upon him) is reported to have said: When you employ clods for your abstersion, use an odd number. (*Bukhārī*)

It is desirable to perform the act of abstersion with water, pouring it over the seat of excrement and rubbing it with the left hand until nothing which the palm of the hand can feel, is left. If pollution is removed absolutely, the body is purified. But such practice is against the taste of cleanliness and should only be done when the water is not available.

It is obligatory to safeguard from pollution because carelessness in this respect is a sin. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) happened to pass by two graves and said: They (their occupants) are being tormented but they are not tormented for a grievous sin. One of them carried tales and the other did not keep himself safe from being defiled by urine. He, then, called for a fresh twig and split it into two parts. He planted them on each grave and then said: Perhaps this punishment may be mitigated as long as these twigs remain fresh. (*Muslim*)

The Use of the Tooth-stick: It is undesirable to keep the teeth unclean and yellow because it gives out unpleasant smell and makes the man sluggish.

The tooth-stick should be used prior to every ablution because it will cleanse the teeth and purify the mouth. The Apostle of Allāh (peace and blessings of Allāh be upon him) is reported to have said: Your mouths are the pathways of the Qur'ān. Render them, therefore, clean with tooth-sticks.
(*Ibn Majah*)

The Holy Prophet (peace and blessings of Allāh be upon him) was wont to use the tooth-stick several times a day. He said: One pray after the use of the tooth-pick is better than seventyfive prayers without its use. (*Ahmad*)

Obligatory Bath: The taking of a bath is rendered obligatory after sexual intercourse or nocturnal pollution or menstrual discharge or child-birth. There is consensus of opinion among the jurists that sexual intercourse necessitates a bath where there is seminal emission or not. It is obligatory after the two places of circumcision meet together. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When a man has sexual intercourse, bathing becomes obligatory (for the male and the female) even if there is no orgasm. (*Muslim*)

If semen is discharged with excitement while asleep or awake, bath becomes obligatory in whatever way it may discharge by touching of the opposite sex or by occurring wet in dream. If wet dream has occurred during sleep but on waking up no stains of semen discharge is found on clothes, the bath is

obligatory. In case there is definite discharge of semen, bath becomes obligatory. It is reported on the authority of Anas (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) was questioned about a woman who sees in her dream what a man sees in his dream (sexual dream). He said: If she experiences what a man experiences, she should take a bath. (*Muslim*)

'A'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) was asked about a person who would notice moisture but would not remember having seen a wet dream. He said: He should take a bath. He was asked again about a person who thought that he had seen a wet dream but would find no moisture. The Holy Prophet (peace and blessings of Allāh be upon him) replied: He is under no obligation to take a bath. Umm Sulaim said: Does the woman also see that which necessitates a bath for her. He said: Yes, the women are of the same nature as the male person. (*Ibn Majah*)

Kinds of Bath: It is an expedient act *Wajib* to wash the dead body or if the greater portion of the alive body is affected with urine or stool.

It is in accordance with the *Sunnah* of the Holy Prophet (peace and blessings of Allāh be upon him) to take a bath before *Juma'a* (Friday) Prayer, *'Id* Prayers, for the performance of religious rites relating to the Pilgrimage, before embracing Islam and after washing the dead body.

It is commendable act (*Mustahab*) to take a bath on various occasions such as after recovering from swoon, after cupping, in the Blessed Night, at the time of entering the sacred town of Mecca, at the time of solar or a lunar eclipse, before offering prayers for rain before wearing new dress, after one falls in a calamity, before killing a murderer.

The Manner of Taking a Bath: The person should recite *bismillah* and wash his hands thrice. He should perform the act of abstersion removing off his body all impurities. He should perform ablution in the prescribed manner with the exception of the washing of the feet which he should defer for the time being because to wash the feet and then step on the unclean ground would be waste of water. He should pour water over his head thrice over the right side and thrice over the left. He should rub his body on either side, the front and the back. The water should flow into the interstices of his beard and nails. It should reach the base of the hair whether thick or sparse. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: There is impurity under every hair. So wash the hair well and cleanse the body. (*Tirmidhi*)

A woman, however, need not undo her braids unless she is certain that without undoing them the water will not penetrate into the interstices of her hair. Umm Salama (Allāh be pleased with her) reported that she said to the Messenger of Allāh

(peace and blessings of Allāh be upon him): Verily I am a woman who ties up the tuft of my head. Shall I untie it for bath to remove impurities? He said: No, it will suffice you if you pour water over your head thrice. (*Muslim*)

The person should not forget those parts of the body which are bent or concealed but he should guard against touching his penis. Menstruating women should keep a piece of cloth besmeared with perfume or musk in their private parts after taking a bath.

It is reported on the authority of 'A'isha (Allāh be pleased with her) that a woman asked the Holy Prophet (peace and blessings of Allāh be upon him) about taking a bath after menstruation. He instructed her how she should take a bath. Afterwards he said: Take a piece of rag of musk and cleanse therewith. She asked: How shall I cleanse therewith? He said: Glory be to Allāh, cleanse therewith. Then I drew her very close to me and said: Introduce it to trace of blood. (*Agreed upon*)

The Manner of Purification with Sand (Tayammum): One can purify his body by performing *tayammum* under the stress of following emergencies due to non-availability of water:

In case he prevented from reaching the supply of water due to the presence of ferocious beasts or insurmountable obstacles.

When there is an acute shortage of drinking water for quenching thirst.

In case the person happens to be suffering from a wound or an ailment and consequently fears that the use of water may result into infection or serious illness.

It is quite lawful to purify oneself with dust. The Holy Qur'ān affirms :

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ
وَلَٰكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

> If you are sick or on journey or one of you comes from the privy or you have had contact with the woman and you cannot find water to purify you ; purify by pure earth, then wipe your faces and hands therewith. Allāh does not desire to place any burden on you but He wishes to purify you that He may perfect His favours upon you, so that you may be grateful. (5 : 6)

It is pointed out that one should take a bath at once when the water is available. It is improper to perform *tayammum* when there is sufficient water to take a bath.

Abū Dharr (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : The pure earth suffices for the ablution of a Muslim even though he does

not find water for ten years. Then when he finds water, let him throw it over his body because it is better. (*Ahmad*)

It is permissible to offer more than one prayers with a single act of *tayammum*. It should be done afresh prior to each time of prayer.

Method of Doing Tayammum : The soil used for *tayammum* should be pure, fine and soft. It is blown into dust easily. At first the person should make intention of making the *tayammum* for prayer. He should begin with the name of Allāh. Then he should hold his fingers closely together and pat his palms over the soil, and lifting them to his face, he should wipe every part of it once. In wiping his face, he is not required to force the dust beneath the hair whether it be sparse or thick. He should, however, make an effort to wipe his whole face with dust because even a hair-breadth of unrubbed space will not complete *tayammum*. He should pat his palms over the dust a second time during which he should hold his fingers wide apart. Having done this, he should place the back of the fingers of his left hand in such a way that the tips of the fingers of the one hand will not project beyond the edge of the fore-finger of the other. He should run his left hand over the back of his right forearm upto the elbow. Then he should turn over his hand so that the hollow of his left palm rests over the inner side of his right forearm by the elbow and then should run it down towards the wrist and finish by stroking the outer

side of his right thumb with the inner of his left. Then he should do the same thing for his left arm. After that he should wipe his two palms against each other and pass the fingers of the one hand between those of the others. The purpose of this regulation is to cover both arms completely upto the elbows through a single patting of the palms over the dust. If this proves impossible the person may pat his palms over the sand one or more times.

Lawful and Unlawful Acts in an Impure State: A man can lawfully sit, talk and touch another man in an impure state. There is no sin attached to these acts. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) met me when I was sexually impure. He caught my hand and I walked with him till he sat down. I slipped away, came to my house and then took a bath. I came after a short time. He asked where I was. I told him the whole matter. So he said: Glory be to Allāh! Verily the believer does not remain impure. When one has become impure due to sexual intercourse, it is quite lawful to eat and drink after making ablution. It is reported on the authority of 'A'isha (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) got sexual impurities and then wished to eat or sleep. He used to make ablution.

(*Agreed upon*)

It is lawful to do any thing in an impure state except Divine service and the Qur'ān-reading. Ibn

'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The menstruating and sexually impure one shall not read anything of the Holy Qur'ān.

(*Tirmidhi*)

It is not permissible for an impure person to enter the Mosque or touch the Holy Qur'ān or offer prayers unless he purifies himself. 'Abdullah bin Abū Bakr reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: None except the pure one shall touch the Holy Qur'ān.

(*Mālik*)

'A'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: I do not make the mosque lawful for a menstruating woman nor for one seminally impure.

(*Abū Dawūd*)

It is lawful to recite the Holy Qur'ān without performing ablution but it is not permissible either to touch it or recite it in case of grave impurity. 'Ali (Allāh be pleased with him) said: The Messenger of Allāh (peace and blessings of Allāh be upon him) used to come out from the privy and then recited the Qur'ān to us and take meat with us. Nothing prevented or obstructed him from reading the Holy Qur'ān except sexual impurity.

(*Ibn Majah*)

It is improper to have sexual intercourse with a wife in an impure state. In case it is not possible for a man to take a bath, he should make ablution,

Abū Sa'id al-Khudri (Allāh be pleased with him) said : When one of you comes to his wife and then wishes to repeat (sexual intercourse), he shall make ablution between these two. (*Muslim*)

Women are exempted from fasting and offering prayers during the menstrual flow. When this period is over only the fasting must be completed. Eating, drinking and mixing with the wives are allowed but sexual intercourse is quite unlawful during the continuance of menstrual discharge. The Holy Qur'ān says :

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذًى ۖ فَاعْتَزِلُوا النِّسَاءَ فِي

الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ

مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ

> And they question you about menstruatic
> Say : It is a little harmful ; therefore keep alc
> from the women during the menstrual dischar
> and do not go near them until they beco
> clean ; and when they have purified themselv
> go unto them as Allāh has enjoined upon you.
> (2 : 22)

Purification of Impurities : There are two types of impurities :

Grave impurity (*Ghaliza Najasat*) : It includes urine and stool of human beings and forbidden animals, flowing blood, wine, semen and excretions.

Minor impurities (*Khafifa Najasat*) : It includes urine and dung of the animals permitted for eating.

In case grave impurity is of dense type, it is excused upto three grams in weight. If it is in liquid form and covers an area equal to half an inch radius, it can be neglected. If the body or clothes are affected and defiled to this extent, it is permissible to offer prayers in such state. But such prayers will be abominable.

If minor impurity covers less than a quarter of a garment or any particular part of the body, it can be excused.

All types of impurities on body and clothes can be cleansed by washing thrice and after every washing a garment must be squeezed.

If any drop of menstruation blood or dry semen is noticed on the clothes, it may be removed from the spot and then washed. 'A'isha (Allāh be pleased with her) reported : I used to wash off semen from the clothes of the Messenger of Allāh (peace and blessings of Allāh be upon him) and then he used to go for prayer while there remained trace of its wash in the clothes. (*Agreed upon*)

It is also allowed to rub off the dry semen to purify the clothes. 'A'isha (Allāh be pleased with her) reported : I used to rub the dry semen from the clothes of the Holy Prophet (peace and blessings of Allāh be upon him). (*Muslim*)

If a male baby urinates on the clothes of a

person, it is sufficient to sprinkle water on the affected portion. It is reported on the authority of Lubabah bint Harith that Husain son of 'Ali was in the lap of the Holy Prophet (peace and blessings of Allāh be upon him) and then he passed urine upon his clothes. I said: Put on a cloth and give me your trousers so that I may wash it. He said: Verily, it is to be washed in case of the urine of females and sprinkle water in case of the urine of males.

(*Ibn Majah*)

The skins of the animals can be made pure by means of tanning. It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When skin is tanned, it becomes pure. (*Muslim*)

According to Imam Abū Hanifa it is unlawful to tan the skins of dog, swine and man.

It is lawful to make pure and utilize the things which are touched by impure objects such as dogs. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: When a dog licks the pot, it is to be washed seven times to purify it. It should be cleansed preferably with earth. (*Agreed upon*)

The majority of theologians hold the view of washing seven times but Imām Abū Hanifa is in favour of washing it thrice.

The earth becomes clean and pure automatically

when it gets dry and its effect, colour and smell vanishes.

Rules Pertaining to Water : Water is pure and can purify everything. If colour, taste and smell of water are changed due to frequent haunts of wild beasts and other impurities, it becomes impure. It it is unlawful to make ablution or take a bath with such water as the property of making things pure has been destroyed in it. Sea and river water is lawful under all circumstances but water which has been previously used for ablution or bath, cannot be utilized again for this purpose.

Humaid al-Humairi reported on the authority of a man (who lived in the company of the Messenger of Allāh (peace and blessings of Allāh be upon him) for four years). He said : The Holy Prophet (peace and blessings of Allāh be upon him) had prohibited a woman's taking bath with the excess water of a man or man's taking bath with the excess water of a woman. (*Abū Dāwūd* and *Nisā'i*)

It is lawful to make ablution in the tank which contains large quantity of water. One can lawfully make ablution with rain-water or well water or spring, sea and river water or the water of melting snow or hail. It is unlawful to utilize water which is either extracted from fruit or which is polluted with dirty things. The water in which soap or any other drug is solved, cannot be used for this purpose. The water from which dogs, pigs, mouse, lizard, crow, kite and mouse-eating cat have drunk, cannot

be considered pure and proper to make ablution. If a living creature except those born in water, falls and dies in the stagnant water, it will render the water impure. The animals and insects which do not have flowing blood in their veins, do not make the water impure.

When dirt falls into a well, all water should be taken out to make it pure.

When a man, a pig, a dog, a goat, two cats and any other such animal dies after falling down into the well, all water must be drawn out to purify it.

When a pigeon, a hen, a duck, a-mouse. or any other animal as big as that dies after falling down, it is nessary to take out forty buckets full of water from the well. The bucket should be of the medium size. It should hold about four kilograms of water. It is lawful to take out the water intermittently with two intervals. The process of drawing out the water should be completed in a single day.

CHAPTER 10

DEATH AND MOURNING

قُلْ اِنَّ الْمَوْتَ الَّذِىْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى
عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ

Say (unto them, 'O Muhammad!) Lo! the death from which you all flee away, shall surely overtake you; and afterwards you will be returned unto the Knower of the invisible and visible and He will tell you what you used to do. (62 : 8)

Death and Mourning

Death and its desire : Death is inevitable. No animate can escape from its cruel clutches. It snatches away an affectionate offspring from his parents. It deprives a beloved wife of her husband. It separates a man with materialistic mind from his enormous wealth and vast lands. The Holy Qur'ān declares :

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ

Everything shall taste of death. (3 : 185)

أَيْنَ مَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ

Wherever you are, death will overtake you, though you remain in lofty towers. (4 : 78)

Yearning and Hoping for Death : It is unlawful to be desirous of death because it is contrary to the wish of Allāh. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said : None of you shall wish for death nor shall he call for it before fixed time. (*Muslim*)

In case a man is a pious one, death will deprive him of doing more good deeds for the benefit of

mankind. On the other hand if he is bad, he will lose an opportunity to seek forgiveness from Allāh for the expiation of his vices. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: None of you shall aspire for death. If he is righteous man, perchance he may add to his good deeds and if he is a sinner, perchance he may be repentant. (*Bukhāri*)

Constant Remembrance of Death: This world is a prison for the believer. Only death can take him out from the world which is full of troubles, temptations, sins and vanities. Hence it is a gift to the believer. It is reported on the authority of 'Abdullāh bin 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: The boon of a believer is death.

(*Baihaqi*)

Death is a great admonisher. Its remembrance is quite lawful because it protects a man from committing sins. The believer who is afraid of death, tries to adorn his life with all noble virtues so that he may be rewarded with Paradise in the next world It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Apostle of Allāh (peace and blessings of Allāh be upon him) said: Increase the remembrance of the destroyer of all pleasures (death). (*Ibn Majah*)

Washing and Shrouding of the Corpse: It is an expedient act to cleanse the dead body from external

impurities. Then all the places of ablution according to order should be washed before bathing it thrice. Umm 'Atiyyah (Allāh be pleased with her) reported: The Messenger of Allāh (peace and blessings of Allāh be upon him) came to us while we were washing his daughter. He said: Wash her thrice, five times or more than that if you think it proper with water and lot-tree leaves, and apply camphor or something like camphor at the joints.

(*Agreed upon*)

A wife can lawfully wash the dead body of her husband but it is not permissible for the latter to do so. After washing the dead body it should be wrapped in a shroud consisting of three white sheets of ordinary cloth. It is unlawful to use rich and luxurious cloth for shroud because it will be nothing but a wastage of money. This cloth does not last long. It is wasted in the grave in a couple of days. It is reported on the authority of 'Ali (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Do not spend much on funeral cloth and verily it will be destroyed hastily. (*Abū Dāwūd*)

It is undesirable to use coloured cloth for shrouding a dead body. Only white and simple cloth should be utilized. Ibn 'Abbās (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Put on your white dresses because it is the best of your dresses and shroud your dead bodies therewith.

(*Tirmidhi*)

It is lawful to apply sweet scent to the shroud because it removes a sense of abhorrence for a dead body from the minds of the public. It is lawful to coffin the martyrs and pilgrims with their clothes. It is unnecessary to wash them.

Funeral Prayer and Procession: Funeral prayer is usually necessary in case of all Muslims —males and females who have breathed in this world. It is desirable to offer funeral prayer in the open but it is allowed to be performed in the mosque in case of rain and special circumstances. Abū Salama bin 'Abdur Rahmān reported that when Sa'd bin Abi Waqqās died 'A'isha (Allāh be pleased with her) said: Take it to the mosque till I pray over it. When that was denied to her. She said: By Allāh! the Messenger of Allāh (peace and blessings of Allāh be upon him) led funeral prayer over two sons of Baida'a within the mosque, of Suhail and his brother.

(*Muslim*)

It is pointed out that the Messenger of Allāh (peace and blessings of Allāh be upon him) was probably in a state of total seclusion (*Mu'takif*) at those times. The Muslims should show due reverence and respect to the dead body irrespective of its actions in the world. The deceased should be carried on the shoulders while it is being taken towards its permanent abode. On seeing the bier the riders should get down and those who are sitting should get up as a mark of respect. It is reported on the authority of Abū Sa'id (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of

Allāh be upon him) said: When you see a dead body, stand up. Whoso follows it, let him not sit down till it is put down. *(Agreed upon)*

Jābir (Allāh be pleased with him) narrated: While a bier was passing, the Messenger of Allāh (peace and blessings of Allāh be upon him) got up and we also stood along with him. We said: O' Messenger of Allāh ! Verily she is a Jewess. He said : Verily, death is a terror. So whenever you see a bier, stand up. *(Agreed upon)*

It is unlawful to offer funeral prayer for a non-believer, an apostate, a rebel and the murderer of one's father or mother.

It is lawful to offer funeral prayer for a Muslim even if he is a transgressor or innovator. The funeral prayer may also be offered for him who has committed suicide.

If the dead body is naked, the funeral prayer for it is not in order. Every one should engage himself in extolling the virtues of the deceased. It is unlawful to speak ill of him. 'A'isha (Allāh be pleased with her) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: Do not backbite the dead because they would be within the reach what they had sent in advance. *(Bukhāri)*

Ibn 'Umar (Allāh be pleased with him) reported that the Apostle of Allāh (peace and blessings of

Allāh be upon him) said: Narrate the virtues of the dead and refrain from speaking his evils. *(Tirmidhi)*

It is lawful to offer funeral prayer for an absent deceased. It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) informed the people of the death of the Negus (the Abyssinian King who had entered the fold of Islam). He came out with them, formed ranks and recited four *Takbirs*. *(Agreed upon)*

Burial and Mourning: The dead body should be buried in the grave as early as possible. It is unlawful to construct super-structure over the graves. The plastering of it has been highly condemned. It is prohibited to raise the inscriptions of any kind over the grave in commemoration of the deceased. Some men retire to the graves of saints and reside there permanently. This practice is contrary to the real spirit of Islam. It is reported on the authority of Jābir (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) prohibited from plastering a grave or constructing a building over it or sitting over it. *(Muslim)*

Jābir (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade plastering of graves, making inscriptions thereon and treading. *(Tirmidhi)*

According to Hanafi school of thought it is lawful to spread a sheet of flowers or velvet on the grave. It is in accordance with the Sunnah of the

Holy Prophet to sprinkle water on the grave and plant a green twig over it.

It is reported on the authority of Ibn 'Abbās (Allāh be pleased with him) that a red velvet sheet was placed on the grave of the Apostle of Allāh (peace and blessings of Allāh be upon him). (*Muslim*)

Abū Raf'i (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) sprinkled water over the grave of Sa'd (Allāh be pleased with him). (*Ibn Majah*)

Mourning : It is lawful to mourn over the death of dear ones because the pain of separation compels us to do so. The Holy Prophet (peace and blessings of Allāh be upon him) himself wept at the death of his beloved son Ibrāhim and his companions. It is reported on the authority of 'Abdullāh bin 'Umar (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) came to visit his ailing companion Sa'd bin 'Ubāda (Allāh be pleased with him). 'Abdur Raḥmān bin 'Auf, Sa'd bin Abi Waqqās and 'Abdullāh bin Mas'ūd (Allāh be pleased with them) also accompanied him. They found him (the patient) in swoon. The Holy Prophet (peace and blessings of Allāh be upon him) burst into tears. When the people saw him weeping bitterly, they also wept. He said: Do you not hear that verily Allāh will neither punish for tears of eyes nor for grief of heart. He will punish for this (he pointed towards his tongue). (*Agreed upon*)

It is unlawful to wail with lamentations and

strike the chest as well as cheeks with hands. It is highly undesirable to tear the clothes. It is reported on the authority of 'Abdullah bin Mas'ūd (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: He is not among us who beats his face, tears his shirts and cries aloud like the crying of the Days of Ignorance. (*Agreed upon*)

Ibn 'Umar (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) forbade a dead body to be followed with wailing. (*Ahmad*)

It is strictly prohibited in Islam to weep and cry aloud with various descriptions of the deceased. Abū Sa'id al-Khudri (Allāh be pleased with him) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) cursed a female who recites elegiac verses and those who listen to such mournings. (*Abū Dāwūd*)

It is lawful to mourn over the death of some one for three days. It is a moral obligation on every Muslim to show condolence on the death of his brother-in-faith. He should express words of sympathy to the relatives of the deceased. It is lawful for a consummated widow to mourn over her husband's death for four months and ten days. During this period it is unlawful for her to remarry. The widow should refrain from indulging in fineries of this world during *'Idat*. She should neither wear gaily dress nor put on ornaments. She should

observe the simplest mode of life. It is unlawful for her to shift from her husband's house. The use of perfumed oil is also prohibited. It is reported on the authority of Umm 'Atiyya (Allāh be pleased with her) that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No woman shall mourn over a dead man beyond three days but over the death of a husband, she is allowed to lament for four months and ten days. She shall neither put on coloured robes except simple dress nor shall she paint eyes nor shall she touch perfumes except a piece of costus or incenses when she becomes free from menses. *(Agreed upon)*

Umm Salama (Allāh be pleased with her) narrated that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: No woman whose husband has passed away, shall wear sky-coloured robes or dyed clothes or ornaments or dye her hair or apply eye-paint. *(Abū Dāwūd)*

It is a laudable act on the part of the neighbours and relatives of the deceased to supply provisions to the bereaved family for three days: It is a practical sign of condolence. It is reported on the authority of 'Abdullāh bin Ja'far (Allāh be pleased with him) that when the Holy Prophet (peace and blessings of Allāh be upon him) got wind of the death-news of Ja'far, he said: Prepare food for the family of Ja'far because they are engaged because of what has happened to them. *(Tirmidhi)*

Some people appoint the Qur'ān-Conners to recite the Qur'ān at the grave and transfer its credit

to the deceased. It is unlawful if the Qur'ān-Conner receives remuneration for this service. All recitation and expenditure will go waste because such recitation is done out of greed and not for the pleasure of Allāh. If the recitation is done voluntarily for the pleasure of Allāh and then its credit is transferred to the deceased, it shall certainly reach him and this way is appreciable and lawful. No specific date or time should be fixed for it.

There is a custom of distributing cooked food on certain fixed dates. Some people take loan to perform these ceremonies. This practice is quite unlawful and there is no credit in it for the dead.

Sometimes these ceremonies are performed out of the property of the deceased in which there is share of orphans also. It is unlawful to spend an orphan's property.

Visiting of Graves: It is lawful to visit graves because they remind us of the transitory nature of this world and its vanities. The visiting of graves supplies us with spiritual food and incites us to do good deeds and avoid evils. In case the graves are visited with the intention of learning the renunciation of this world it becomes a commendable act.

It is quite unlawful to visit graves with the object of worshipping them and seeking favours from their inmates. It is lawful to pray and seek forgiveness from Allāh for the deceased. It is also lawful to receive blessings from the sacred shrine of the Messenger of Allāh (peace and blessings of Allāh be upon him) and other saints.

It is lawful to bestow charity on the poor and the distressed on the occasion of the death of some one.

It is a commendable act to visit the graves of your parents specially on Fridays. Muhammad bin Nu'mān raised this tradition upto the Holy Prophet (peace and blessings of Allāh be upon him) who said: Whoso visits the graves of his parents or of any one of them on every Friday, is forgiven of sins and enrolled as obedient. (*Baihaqi*)

It is reported on the authority of Abū Huraira (Allāh be pleased with him) that the Messenger of Allāh (peace and blessings of Allāh be upon him) visited the grave of his mother and wept bitterly and caused those around him to weep. (*Muslim*)

The visiting of graves by women is not generally approved but they are not absolutely debarred from doing so. The women who are habitual visitors of graves are the accursed ones. Abū Huraira (Allāh be pleased with him) reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) cursed those females who are accustomed to visit graves. (*Muslim*)

CHAPTER 11

MISCELLANEOUS VERDICTS PERTAINING TO LEGALITY AND ILLEGALITY OF VARIOUS ACTIONS

★ **Oaths**

★ **Apostasy**

★ **Sacrifice**

★ **Keeping Deposits**

★ **Some Do Nots**

Miscellaneous Verdicts Pertaining to Legality and Illegality of Various Actions

Oaths :

1. It is unlawful to swear frequently and unnecessarily. It is a sheer disgrace of the Name of Allāh.

2. In case a person takes an oath by Allāh or His Book, it is lawful for him to violate it.

3. It is unlawful to swear in the name of any other except Allāh. It is a great sin to take an oath in the name of one's faith or child etc.

4. The violation of pledge entails recompensation. If any one breaks his oath, he should feed ten poor men for two times with their heart's content. In case he is poor, it is lawful for him to keep three fasts continuously without any interval. If anyone of these fasts is missed, he shall have to keep three fasts.

Apostasy :

1. It is unlawful to defy faith and religion. It is equivalent to apostasy.

2. If any one of the marriage couple abandons

his/her faith, the marriage is breached. It is unlawful for them to indulge in sexual intercourse. If they repent they should remarry.

3. It is unlawful to insult Allāh or debase the Holy Prophet (peace and blessings of Allāh be upon him). It is quite illegal to find fault with the injunctions of the religious code.

Sacrifice :

1. It is improper to offer sacrifice before the prayer of *'Id-ul-Adha*.

2. It is lawful to offer sacrifice on the twelfth of *Dhu'l Hijja* but it is not permissible after sun-set.

3. The sacrifice of both the sexes of goat, sheep, cow, buffalo and camel is permissible but it is unlawful to sacrifice any other animal.

4. The sacrifice of a goat less than one year is not permissible. The cow and buffalo should have attained the age of two years and the camel should not be less than five years. In case the sheep is very strong and fat as compared with one which is one year old, its sacrifice is quite lawful.

5. It is lawful for seven persons to share the sacrifice of cow, buffalo and camel.

6. The sacrifice of such an animal is not lawful if it has a serious defect. If less than one-third of its tail or ear has been cut off, it can be sacrificed lawfully.

7. The sacrifice of an animal which has no teeth, is unlawful.

8. It is unlawful to sacrifice an animal whose horns have been broken at their roots.

9. The skin of the sacrificed animal should be given to those poor men in charity who are eligible to receive *Zakat* (poor-due). It can be utilized lawfully by the owner to prepare prayer-mat with it. It is unlawful to spend its price on the repair or construction of mosque.

10. It is unlawful to give meat of the sacrificed animal to the butcher as his wages.

Keeping Deposits :

1. Keeping of deposits is a matter of great responsibility in Islam. If any one deposits something with some one; it becomes binding upon him to keep it in safe custody. It is unlawful to show least negligence in this respect.

2. If any one has deposited some cash with some one, it is essential to keep the same cash. It is not permissible even to mix this amount with one's own money or spend it.

3. If any one deposited a cow or a buffalo or a goat with some one, it is unlawful to utilize its milk without the permission of the owner. In case the permission is not sought under the stress of circumstances, the custodian shall have to pay the price of the milk.

4. It is unlawful to invest another man's money in business without his permission. If done, it is unlawful to take the profit earned on that money.

5. Whenever the depositor makes a demand of his money, it should be returned immediately. It is unlawful to delay its payment without any legitimate cause.

Some Do Nots :

1. Do not convey any bad news to anyone.

2. Do not read letters of others.

3. Do not talk with motions in the presence of others because it will create doubts.

4. In case you go somewhere as a guest, you should not desire for any particular thing. Do not stay there for long time so that the host may not feel inconvenience.

5. Do not insist upon your fault.

6. Do not interrupt others in their talk.

7. You should be punctual in your appointments.

8. Do not cover the faults of your children. Try to reform them.

9. Do not joke with elders.

10. Do not be habitual of eating and dressing in an exorbitant way.

11. Do not waste your time in unnecessary things.

12. Do not expose the defects of others.

13. Do not taunt any one for his past actions.

14. Do not be intimate with non-believers.

15. Do not pull out white hair for the sake of adornment.

16. Do not cut nails with your teeth.

17. Do not laugh while eating and drinking.

18. Do not innovate a new way against the consensus of the Muslims.

19. Do not lie upon your belly.

20. Do not try to sit at a prominent place in a gathering.

21. Do not imitate bad actions.

22. Do not take anything forcibly from anyone.

23. Do not coin a false dream. It is great sin.

24. Do not utilize for yourself anything of a mosque however useless it may be.

25. Do not burn any living creature.

26. Do not let on anything.

27. Do not suckle a child after two years.

28. Do not plant tree in a mosque.

29. Do not recite a prostration (*Sajda*) prayer in *Jum'a* or *'Id* Prayers because the followers may be perturbed by the prostration.

30. Do not avoid prostration on reciting or listening to *Sajda Talawat*. If the listener is without ablution, he should perform it immediately after making ablution.

31. Do not offer prayer when the picture is in front of you.

32. Do not believe in bad omens and superstitions because they amount to polytheism.

33. Do not have faith in a sooth-sayer because fore-telling is unlawful. The seeker and the sought are transgressors.

34. Do not conceal your testimony. Whoso conceals it, his heart is sinful.

35. Do not deny your real father and acknowledge a false father because it is a major sin.

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